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# TREATISE

OF THE

# REALPRESENCE;

In Answer to the Author of,

### The Case Stated.

In which 'tis clearly shew'd, we have both Scripture and Fathers on our Side; and consequently, something besides, An untelligible fargon of Metaphysicks. p. 150.

### THE SECOND PART.

By the Author of, the GENTLEMAN INSTRUCTED.

Wherefore, let us receive Christ's Body and Blood with all Certainty; for in the Form of Bread, his Body is given, and in the Form of Wine, is given his Blood. S. Cyril of Jerusalem, Catech. 4. Mystag.



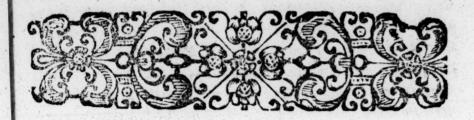
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## PREFACE.

N my Answer to the Case Stated between

the Church of England and the Church of Rome, I pramised the Author a Second Part of the Real Presence. I now fulfil my Promise, it had appeared much sooner, had I not been taken up in Business of another Nature, that allowed me no Time to think of Controversy. And indeed I had let it fall, had not a bold Expression of the Author provoked me to publish to the World, how easily he bolts out Propositions, not only void of Truth, but even of the least Probability. pag. 120. and as Scriptures, the primitive Church and Fathers are all against you, so you have nothing in the World on your Side, but an unintelligible Jargon of Metaphyficks. That is in plain English all Christendom for a Thousand Years, (even according to Protestants ) were either Fools or Madmen; for how else could they conspire to embrace without any Reason, a Tenet above the Reach of all human Understanding, that flatters no Passion, gives no Line to Flesh and od.

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But how can the Author without a Blush affure our Belief has no Support in Scripture? Have not three Evangelists and St. Paul left us an invincible Testimony, Christ gave us in the Blessed Sacrament His Real Body and Blood (This is My Body, This is My Blood? And is not this Scripture? The Words are plain and need no Comment to be understood by the lowest Capacity. In so much that the prime Reformers refuse to be tried by the Words of Institution, ) for Peter Martyr (contra Gardin. pag. 440 fays, that which he addeth is idle, that in the Mystery of the Eucharist we are to fly to the Words of our Lord ordaining it, and Bullinger de rati. Concord. 866. will not have them enter into the Question. We defire our Adversaries not to do as they hitherto have done, make the Words of the Lord's Supper whereof the Controversy is, as it were the Foundation of their Opinion. And Infine the Apostat Martyr calls Catholicks Fools, for defending the Real Presence by no other Proof, but the Words of Christ, This is my Body.

But if the plain Words of Christ are not a sufficient Proof, what is? Is He not Truth it self? How then can He deceive us? Is He not Omnipotent? Why can He not do what He pleases? What Opinion have these Men of their Blessed Redeemer? Do they credit his Gospels no more than the Alcoran? Or couple him with the

Impostor Mahumer ?

Zuinglius confesses, nothing can be spoken more clearly than, This is My Body. Calvin, that Christ would speak most clearly; and Beza, that he could not speak more expressly and significantly, and that there cannot be kept a Propriety in these Words This is My Body, without establishing \* the Papissical Transubstantiation.

\* In Westpl. pag. 216.

Now the VVords of Institution being so clear, and in their proper and natural Sense importing the Real Presence and Transubstantiation also; Protestants me thinks should favour us with a weighty Reason, why they torture them to Sign and Figure? But whatever they pretend, the Abstrusness of the Mystery armes them against it; and invites them to call to their Affistance all the Philosophical Jargon of Physicks and Metaphysicks; I do affirm says Ridley (in the Acts of Fox pag. 964.) that it's impossible for Christ to be both in Heaven and on earth. Beza contra Brentius, I deny that God is able. to make Christ's Body present in the Sacrament. Thus those puny Giants war on Heaven, and put Bounds to their Maker's Power that has none, because they cannot conceive how a Body can be at once in two Places, they will not believe altho God affirms it in the most evident Terms imaginable: And rather chuse to draw his VVords to an erroneous Sense, than submit their Judgments to the true One.

But then why do they believe the Blessed Trinity? Does this Mystery come within the Reach of any human Understanding? is it more clearly express d in Scripture? And cannot stronger Arguments be drawn against this from our Poor Philosophy than against the other? If you set up Difficulties against Revelation, we must reduce the Creed to a narrow Compass, and banish from our Credenda the most essential Articles of Christianity. Sense and Reason must bow to Revelation: Or else we shal live Seekers and die Insidels, for both give often false Intelligence; But God is as uncapable to deceive

as of being deceived.

If we make use of Physicks or Metaphysicks, 'tis not to prove our Tenets, but to disprove the weak Arguments

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of our Adversaries; for we know Faith is founded on Revelation, not on Philosophy, and that 'tis above Reason tho' not against it. Let not Protestants pretend, a Body cannot be at once in many Places; That, Accidents cannot subsist without a Substance; That, our Senses cannot be deceived: Infine, let them not attack our Belief with the System of des Cartes, and we will not defend it with that of Aristotle. But if they endeavour by Philosophy, to prove the Mystery impossible, why shall not Catholicks have the same Privilege to demonstrate its Possibility?

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Infine, I will shew in this Treatise, That Scripture, Fathers, the Primitive Church are for us, and that they deliver the Real Presence in as plain Language as any Article of the Creed: So that Protestants cannot with Reason deny this, without giving a sun Discharge to all the others. And if I perform my Promise, I hope the Reader will regard Mr. L--y's Assertion as meer Banter and Artisice, to impose on the Credulity of his Admirers.

The Task I have undertaken is easy: I find it already done by Bellarmin, du Peron, and the Author of la Perpetuité de la Foy; so that nothing remains for me, but to contract their learned Volumes into a less Compass. I shall make use of their Materials, they are learn'd I am sure, and Proof against any Attempt Protestants are able

to make upon them.

Whilft I was at VVork, I received a Visit from an unknown Protestant Gentleman, who after some Civilities past between us, told me, he heard, I intended to publish a Treatise of the Real Presence and Transsubstantiation; That he was sensible some Texts in Scripture, and many in the antient Fathers seemed favourable to our Opinion: But then (said he) you must confess, we object others, that seem as plainly opposite. Deal therefore fairly, and let us see what they say for us, as well as what they say against

against us; for to be plain, I compare your Controvertists to Lawyers, who magnify their Clients Title and conceal that of their Adversaries. Artistice and Legerdemain are always blamable, but in Religion sacrilegious.

Favour me Sir with a List of your Dissiculties (replied 1) and I promise you Satisfaction: Why Sir (said he) you will find them in Bishop Usher's excellent Treatise of the Real Presence; I own it has rais'd in me an extraordinary Prejudice against your Tenet, and I shall never bereconceald to it, until I read aplain and satisfactory Answer to those Difficulties he proposes. I cannot doubt either of his Sincerity or Learning, he backs his Assertion with Scripture and Fathers, and argues clear upon the Text, so that nothing but Obstinacy can refist the Force of his Reafons: Lay down Prejudice; read him, with Temper and Coolness, and I doubt not but you will confess Protestants follow Reason, when they deny your Doctrine, and you only Education when you embrace it; in a Word, this great Man was the Trismegistus of his Time; in him alone, met the Learning of an Austin; the Eloquence of a Chrysostome; and the Zeal of an Ambrose: He was certainly the Ornament of his Country, and the Glory of his Age.

Tou have Sir (said I) oversurnish'd his Character, and laid too much Embroidery on a Canonical Cassock; the Man no Doubt was learn'd, but no Phenix; he read much, but reason'd little; his Assertions are bold, his Proofs often weak, and sometimes Childish: Like Pyrrhus, he undertook too much to be successful, in a Word, his Assurance outruns his Force, and sometimes his very Judgment abandons him; I esteem his Chronology, but

not his Controversy.

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I have study'd his Answer to the Jesuits Challenge, and I find it many Grains too light, it falls short of the Author's Reputation, and your Panegyrick; a Vein of A 4 Artifice

Artifice runs thro' the whole Piece, it has more Flame than Fire, and is more proper to puzzle the Ignorant, than to convince the Learned.

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If I give his Lordship too much ( said he ) you are resolv'd to give him too little, and you wade as deep into Satyr, as I into Panegyrick; I maintain his Answer to the Challenge, is a compleat Work, and his Treatise of

the Real Presence, a Masterpiece.

A Masterpiece (reply'd I) nay Sir, 'tis an Original he has cull'd out of Authors, a Bedroll of obscure Texts, and model'd many to his Purpose, they have all been answer'd a hundred Times, and he takes no Notice of the Solution: Nay, he has scarce a Passage that lyes not in terminis in du Peron, which makes me suspect, he is either beholding to the Cardinal, or to du Plessis for his Catalogue; he overlooks the Answers, and so conceals the Antidote to regale his Readers with the Poison: This I take to be Artifice, an unsincere Turn to mask Error and stifle Truth.

What (return'd the Gentleman with Heat) dare you glance at Fourbery, and lay at his Door unfair Dealing? this is to defy Mankind, to set up your single Passion

against the common Vote of the three Nations.

Look ye, Sir (said I) Fame is not so infallible as Fact, and I was always of Opinion, the Eyes give better Intelligence than the Ear, and whether Vox Populi be always in tune with God's in other Latitudes, I dare not determine, but in ours they sometimes jarr. However Sir, what wou'd you say? If a Socinian shou'd pretend to prove our Saviour is not God, and slourish on this Text, My Father is greater than I, without touching upon this, My Father and I are one, and Twenty others as plain?

Why (said the Gentleman) I wou'd say he writ it to trepan poor Souls, to decoy them into Error and Apostacy,

I wou'd have him stigmatiz'd for a Vilain, and brand the

Blasphemer with a hot Iron.

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Pardon ( [aid I ] my Freedom, this is my Lord's Case, he plays at the very same Game in this Favourite Treatise, and seems to quote Fathers meerly to misrepresent them; he flourishes on a bare Comparison in a controverted Liter of Chrysostome to Cesarius, and handsomely steps over whole Homelies, where the Real Presence is exprest in as plain Terms as in our Catechism; so he treats Origen, fo St. Cyprian: Is not this to follow the Socinian Example, to abuse the Authors, and to impose on the Reader? Ambrose, Cyril and Gregory Nyssen, are in no Condition to appear for his Grace, and so they are past over without Notice. One wou'd think they were Mute upon the Matter, yet the Bishop knew they prove the Real Presence ex professo, and run Transubstantiation as high as Bellarmin or Suarez. Is this to try the Point by the Judgment of Antiquity? To discover the Novelty of the Romish Doctrine?

But besides, as his Quotations are often unwarrantable, so his Reasons are sometimes Ridiculous; he endeavours to prove our Saviour speaks not one Word of the Blessed Sacrament in the 6 chap. of St. John, and yet very seriously concludes this Chapter overthrows the Do-Etrine of the Real Presence: VVe may therefore conclude, saith he, That the 6 of St. John, is, so far from giving any Furtherance to the Doctrine of the Romanists in this Point, that it utterly overthroweth their fond Opinion. Surely my Lord was in a Dream when he drew this extraordinary Conclusion; if there is no Mention of the Sacrament in this Place, I cannot comprehend how it overthrows the Real Presence in the Sacrament; and we must confess, if this Argument concludes, it's more mysterious than the Mystery of Transubstantiation; he might by the same Rule infer in principio

is positive there is no more mention of it in one Place than in the other: pag. 45. His Lordship is pleas'd to compliment Catholicks as Sensless, and wishes, they may be restor'd to their five Wits again; truly I suspect he had sent a brace of his Wits, at least, upon some Expedition,

when he penn'd this extraordinary Conclusion.

Moreover sometimes his Grace takes the Freedom to usher in his Quotations with Rudeness and Insult. And his Assurance Rises with the VVeakness of his Argument. He has left us a memorable Instance of this pag. 14. Where he produces the Aut or imperfecti operis in Math? Tom. 1. If therefore it be fo dangerous a Matter to transfer unto private Uses those holy Vessels in which the true Body of Christ is not, but the Mystery of his Body is contained. How much more for the Vessels of our Body which God hath prepared for Himfelf to dwell in? These Words continues my Lord, (in which the true Body of Christ is not, but the Mystery of his Body is contained) did threaten to cut the Throat of the Papists Real Presence, and therefore in good Policy, they thought fit to cut their Throat first, for doing any farther Hurt.

Here my Lord hangs out bloody Colours and will come to no Composition, they murder'd an innocent Text and butcher'd a Witness to conceal the Truth: But such a Crime shou'd not be laid to their Charge without good Warrant and I am consident the Bishop had none, nor do I find he pretends to any: Sixtus Senensis lib. 4 bibli assures us ancient Copies have not these cut Throat Words. Now the Bishop who was no Stranger to Sixtus should have deny'd the Fact or produc'd the Original, but he durst not do

the one, and cou'd not perform the other.

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But why shou'd Papists bend their Fury against those Words that neither prejudice our Cause nor favour my Lords? Nay I am confident he knew it. For the genuine Sense in the Author is as legible as the very Text, for he speakes of the Vessels dedicated to God in the Temple of Salomon, which Nabcodonozor convey'd to Babylon and Bathazar profan'd, for which Crime he lost his Empire and Life. Now the Author affirms the true Body of Christ was not contained in those Vessels- All Catholicks agree with the Anihor, but then he addes that they contained the Mystery of Christ's Body. And here both Catholicks, and I believe Protestants also abandon him.

Now I cannot comprehend bow this Passage cuts the Throat of the Real Presence, because the Body of Christ was not in those Vessels; Does it follow it is not on the Altar after the Consecration? I am fure this Inference cutts the Throat of Sense and Reason. VVby then is the Text call'd upon with such extraordinary Solemnity? VVny are Catholicks accus'd for murdering an innocent Parenthesis that intends them no Harm, nor their Adversaries no Favour? I can find no other Reason but that his Lordship lay under a fit of the Spleen, and resolv'd to discharge the Humour by throwing it upon Catholicks.

The Gentleman was displeased at the Character, and told me, if I prov'd Artifice and Juggling, he wou'd renounce Society, abandon Conversation, and take up with old Timon of Athens; I will, says be, suspect all our Controvertists, for what Faith can I put in Man, if the

great Usher be guilty of Legerdemain.

I have no Aversion, reply'd I, to Mr. Usher, he was a Scholar of the first Class, and has enrich'd our Libraries with his Labours; but he undertook in this Controversy, the Management of a bad Cause: VVhat Wonder.

Wonder then, he was sometimes at a Pinch for Reason to support it, and supply'd the VVant of good Arguments with Artifices? VVhosoever sides with a Faction, lyes open to Temptations; and 'tis odds, he never formalizes about the fustice of the Means to carry it on, and so commits a greater Crime by the Defence of his Party, than

by the first Engagement.

The Gentleman withdrew, and I fell to VVork, but with what Success, I leave to the Judgment of the impartial Reader. 1mo, Because Mr. Lesly is pleas'd to declare we have neither Scripture nor Fathers for our Tenet; I draw Proofs from both, and remove these Exceptions Protestants make against them, then I consider my Lords Objections, which are sometimes Foreign, often clipt, and sometimes turn upon his own Thesis; in a VVord, the Credit of his Treatise stands upon Unsincerity and Misrepresentation; Practises in Reason infamous, punishable in Law, and damnable in Religion: People judge upon false Views, and pronounce upon bare Appearances, without examining what my Lord conceals; they admire what he publishes, and think he convinces, when he only confounds; and thus his Writings are almost Canoniz'd, because some Bigot's Mistake palliated Error for Revelation.

I have scanned almost every Title, tho' of the lowest Concern, and am sensible this Niceness has swell'd my Answer, and consequently my Labour; but Criticism must be obviated, a Difficulty unanswered is often supposed unanswerable, and a Passage untouch'd is concluded

above a Solution.

I pretend not to regale the Reader with Novelties, the Road is beaten, a Man must be blind to lose his VVay, every Controvertist furnishes Materials, so that I have nothing to do, but put them together. Bellarmin, du Peron and twenty others (as I have said) confuted the

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ason Treatise before he penn'd it; and as he was too well read ents not to know it, so he was too wife to droulge it; all lyes therefore I pretend, is, to publish an old Answer in a new Dress, and to comprehend Folio's in a small Octavo.

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I foresee some Admirers of this digni v'd Man will be disoblig'd at my Freedom, and think I have treated a Peer with too little Ceremony, but unless they disarm my Reasons and confute my Arguments . I counsel them to stifle their Resentment; for in a Word, there is no Good to be done without plain Dealing, to trim and temporize when Religion lies at Stake, Is not Civility but Weakness. He has misinform'd the World, I undertake to unmask the Impostor; if his Reputation suffers, why did he expose it? A great Bishop, a great Scholar, and a reputed Saint, are imposing Qualities. They brighten Error, and run Sophystry almost up to Demonstration; they disarm Caution, bespeak Favour, and force Be-

Freedom therefore is seasonable in such a Conjuncture; Nay, it ought to bear some Proportion with the Bishop's Reputation, otherwise his admir'd Parts may recommend his Errors, and the Greatness of his Authority supply the Weakneß of his Reasons: I respect the Bishop, but Truth more: his Parts I confess were great, but the Abuse of them in his Controverly was far greater; this, I will make good in the following Sheets, I defire the Protestant Reader to suspend his Judgment, and not to condemn our Tenet upon my Lord's Indictment, till I have offer'd my Exceptions; the Law indulges this Favour to Fellons, and I hope Religion may crave the some Ptivilege.

I hope the reading of this Treatife will be profitable, I dare not say pleasant, the Subject is too serious for our sportive Age; we affect the Theatre more than the Church, the libertin Flights of a Poet, more than the saving

Truths of the Gospel, and those wretched Pamphlets that lampoon Christianity, than those that defend it; indeed I cannot deny but Scripture and Religion enter into Conversation, but they are received by our Men of bright Parts, as our Saviour was by Herod, with Insult and Blasphemy, and thus the most sober and most ridiculous Things meet with the same Reception, and raise the same Passion; and like the old Idolaters, we make Frends and Denties of the same Metal. It's strange, Prophaneness shou'd have such Charms, That the Guilt of a Discourse shou'd enspirit our Satisfaction, and the Scorn of Christianity become the great Diversion of Christians; but alas! When the Body is discomposed, no Wonder the Palate be in Disorder.

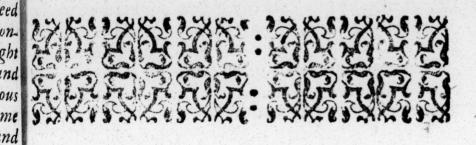
However I expose my Labour to the Publick, it will confirm Catholicks in the Truth, and may inform some Protestants of their Error; at least, I am sure, it will convince Mr. L---y, we have on our Side something

besides a Metaphysical Jargon.



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# CONTROVERSY

Whether our Saviour speaks of the Blessed Sacrament in the Sixth of St. John?

Y Lord ushers in this Treatise with a petty Flourish upon the Easiness of the Subject, and very seriously informs the Reader, he has no other Work on his Hands, than to demonstrate that Bread is Bread and that Wine is Wine: And because we cannot blindly go over to

Wine: And because we cannot blindly go over to his Opinion he discards us of Sense, and throws us out of the Species of Rationals and then binds

us over to the Drudgery of reading, Tertullian's Diff prof course of the Five Senses, for the Recovery of our Fine that Wits: My Lord's Zeal transports him here into plain Rudeness. Well, Railing is an uncredible Talent. and a good Argument of an ill Undertaking, thefe For Sallies are ungenteel, much more uncanonical, and that unallow'd even to Provocation; but Spight and Im. was

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potence are always clamorous.

Five Wits! Well, my Lord is more liberal than Wo Nature of Aristotle, for these allow but each Man one For Wit, but ex abundante, he has flung in Four more; pro but I suppose he has thus compleatly arm'd us to set of ged his own Conquest: For must he not pass for a con. Ico trovertifical Hero, who overcomes at fuch a Difad. car vantage? Hercules himfelf, was judg'd unable to Fo grapple with two, ne Hercules quidem contra duos. Pri But his Lordship's single Wit (like another Sampson) has foil'd at least Five Philistines.

But if Catholicks are fo handsomely qualify'd for Bedlam, why does he fall upon them with Reason? Clubs make more Impression on Fools, than Arguments; and I have been told by the Governors of Moor-Fields, that a Switch is better Wit-restorative, than a Hundred Syllogisims: Nay, they added, they ca found by Experience, that those Merrwho argu'd seriously with crack'd Brains, were not over largely

stock'd with Wit themselves.

And then if my Lord had undertaken so easy an la Employment, why did he ranfack Libraries? Why did he fummon in to his Assistance the whole Posse of Antiquity? Why did he clip some Texts, and misrepresent others? Why did he gag those Authors he th cou'd not debauch, and stretch others upon the Torture? These tours de Main argue the Man was F prest: For who will carry on a Suit by Forgery, and Imposture, that has Right and Evidence? Who will u prostitute

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Dif prostitute Conscience and Honour to desend a Title, that can be supported by Reason and Innocence?

blain But my Lord has mist his Way at the first setting ent, out, and rear'd his preliminary Trophy upon an ill held Foundation; for his Employment was not to prove, and that Bread is Bread; but either, that This is My Body, Im was foifted into the Text by Defign and Imposture, or, that the Son of God pronounc'd those solemn that Words to trepan the World, and to gull Mankind. one For if they were spoken by our Saviour, he must not ore; prove that Bread is Bread, but that Bread is not chanet of ged into His Body, altho' Christ declar'd it was. Now con Iconceive 'tis a harder Task to demonstrate that Christ isad can deceive, or be deceiv'd, than that Bread is Bread: e to For infine, it cannot be done without a Slaughter of wos: Principles, that Christians revere, Christ's Veracity son must be remov'd; His Wisdom arraign'd; His Goodness condemn'd: He must be divested of His for Divinity, and flung on the same Level with Creaon! tures; and fo His Religion must pass for Romance and rgu. Imposture.

Now as my Lord fays very well, Rome was not built in a Day, so I fancy all the Principles of Christianity can scarce be hew'd down in Two; for this felling Work requires more than the Wit of Aristotle, and the Conscience of a Fiend: So that all consider'd, the Bishop did not weigh his Burthen in an equal Balance, and he felt it heavier some Grains on his

Why Shoulders, than in his Apprehension.

rute

But if my Lord has undertaken a Task too embaifrerassing to be waited on by Success, mine is so easy,
that it can scarce miscarry; for I have only to prove,
that Truth cannot Lye, nor Wisdom be Mistaken:
was For This is My Body, This is My Blood were spoken by
and the Son of God, and they cannot possibly be true,
will unless His Body and Blood are really present. Seeing

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[ 4 ] therefore, Wisdom cannot be surpriz'd, nor Truth Diff lye; is it not plain, Christ's Body and Blood are Bree really present in the Eucharist?

### CHAP. I.

In the 6. of St. John, Christ speaks of the Sacrament.

And ATHOLICKS generally uphold the Real Pre. can fence by the Words of Institution, and by Christ's Promise set down in the 6th of St. John. To a vi deprive us of this double Advantage my Lord has the undertaken to demonstrate, that not one fota, not and one Title of that Chapter concerns the Sacrament; East and by a Confidence unparalell'd in Story, forces the one Fathers to vouch for his Temerity.

Shou'd I tamely give up the 6th of St. 7ohn, and new grant, what the Bishop so eagerly contends for, viz He That our Saviour speaks not in that Chapter of the par Sacrament, I shou'd not be worse provided with dra Arms to defend the Real Presence. The other Evan nat gelists and St. Paul are positive, and the joint Con- mo fent of Orthodox Antiquity, place this Catholick Two Tenet in so dazling a Light, that a Man cannot dif can cea believe it, without affronting Reason.

'Tis so true, That the latter Part raises the Idea of an Oral and real Eating, and that the Beginning I to does not; that our Saviour's Audience perceiv'd the Vi

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ruth Difference, they heard without Murmur, I am the are Bread that descended from Heaven: And tho' the Proposition caus'd Admiration, the Surprize came not from Bread, but from His Descent from Heaven. Is not this Man (faid they) the Son of Joseph, whose Father and Mother we know? How then came he from Heaven? But when He told them, He wou'd give them His Flesh, and commanded them to drink His Blood, their Admiration broke out into Horror; the Discourse of eating His Flesh, and drinking Blood without the least inuendo, that those Actions belonged not to the Body, but to the Soul; the clear Distinction of Two bodily Operations, slush'd the Idea of a Real Manducation; fo that they dropt the first Query, How can this Man descend from Heaven? And furpriz'd with an Amazement, cry'd out, How Pre can He give His Flesh to eat?

To a vast Difference between the former Words, and has the latter; between the Beginning of the Chapter, not and the End: They never dream'd of a spiritual ent; Eating, but were possess'd with the Idea of a real sthe one. And altho' our Saviour checkt their Incredulity,

and condemn'd the Caphaarnitical Notion; yet He and never warn'd them of a Mistake as to the Main. Nay, viz. He confirm'd with an Amen, Amen, they shou'd not the partake of His Glory, unless they eat His Flesh, and with drank His Blood. This one Proof drawn from the van natural Impression of the Words, ought to work commore forcibly upon an unbiass'd Judgment, than olick Twenty Speculations to the contrary, that generally the different Paralogistics within

ceal Mistake and Paralogism within.

Idea Moreover this Promise The Bread (or Food)
uning I will give is My Flesh, cannot without an extream
the Violence be applied to any Thing but to the
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Eucharist, instituted the Day before his Crucifixion; for Christ had been the Object of Faith to all true Believers from the Creation. They all drew Spiritual Life, and Nourishment from Faith in the Messias to come, and expected Salvation, as the Purchase of His Merits: And even whilst He instructed the Jews, He was the Spiritual Food of their Soul. This He declar'd to the Assembly. My Father has given you the true Bread from Heaven. I am the true Bread come from Heaven. And then He promis'd another Favour, another Food, the same indeed in Substance though not in Manner, The Bread I will give you is My Flesh. Now I can not comprehend what Christ meant by this Promise, by this Flesh to be given, but the Blessed Sacrament: For fince the Moment of His Nativity, He had been the Object of a Spiritual Manducation, as I said just now. Nay the great Doctor Burnet, in his rational method. pag. 60. confesses, the African Churches held it necessary for Infants to receive the Eucharist from these Words, except you eat the Flesh &c. And this was approv'd by Innocent, and was continued many Ages in the Roman Church, as appears from the Ordo Romanus. Besides Dr. Piera in his Court Sermon, (Demonstra. 12.) affirms, the Church of God in St. Austins and Innocents Opinion, held the Necessity of Infant Communion, which the Council of Trent declar'd against, and from this Fact concludes the Church has err'd in Faith: Now this Custom spread over the whole Church, as he pretends, cou'd take its Origine only from the 6th of St. John, as Dr. Burnet witnesses. So that not only Africa and the West, (if we believe these two) explained the 6th of St. 70hn of the Sacrament, but the whole Catholick World. 1. Nay the General Council of Ephesus in declar Anathematism. 20 7

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Anathematism. 11. applies the same Chapter to the Sacrament. We celebrate in our Churches the Holy Unbloody and Vivifying Sacrifice: Believing that the Precious Body and Blood that lie before us, are not the Body and Blood of a common Man; but rather the of proper Body and Blood of the VVord, that vivifies all Things; for common Flesh cannot vivifie, this our Saviour witnesses, caro non prodest quidquam. Now Protestants receive this Council as the Represenhen the tative of the whole Church. It explains the 6th. ner. Chapter of the Sacrament, so that here is a can Demonstration as clear as Fact can make it, that nise, my Lord stands against all Antiquity. Is this to ent: try the Point by the Judgment of Antiquity? And had to discover the Novelty of the Romish Doctrine?

Biel Cusanus, and three or four Catholick Writers more , as , in will not help my Lord's Cause, these are Neotericks: he appeals to Antiquity and submits to its Seneive tence, tho the Intent of these Authors be excusable, their Attempt according to Maldonat is temerarious, t the and for daring to oppose the Torrent not only of the

ancient, but of the modern Doctors also.

## CHAP. II.

whole Three Arguments that shew Christ spoke of an External Eating.

7 ohn Primitive Church, the Blessed Sacrament was atism. administred to the new Baptis'd, not only to

those, who were Adulti, but even to Infants, not coarriv'd to the use of Reason. And this Practice the tho' not universal, was common both in the East cannual VVest. Now I defy Protestants to shew any of A Grounds for a Custom spread so wide, but the general Persuasion that this Precept, nisi manduca, drink veritis carnem six in hominis, & biberitis eius sangui. is experitis carnem six in hominis, took in all even christians; Or at least, that this Promise was too there. Solemn, and too Beneficial to be neglected; Qui have manducat meam carnem, & bibit meum sanguinem haben necesitam aternam.

the Eucharist in the Protestant Catechism the stands for a Sacrament, as well as in ours: id est, For a visible Sign of an invisible Grace. Now, if all these Promises of Heaven, of Life, of Life Everlasting, must be seen to the Sacrament, where shall we find any Grace promised to the worthy Receiver? St. Paul is mute on this Subject. The other Evanadd gelists are silent. All Protestants therefore must st. Paul the Eucharist out of the Number of the Sacraments, as they have the other Five.

Buglary for stealing the Cup from the People, again and of Sacriledge for profaning the most August the Mystery of Christian Religion, if this Niss manduate caveritts carnem solid homines & biberitis ejus sanguismem, non babebitis vitam in volis, has Relation to the Sacrament: The Bishop has some plausible Pretence at least to clap that Brace of Crimes upon us. The Charge tho' destitute of Truth, has a fair Appearance. But if that Threat, or Command be forc'd, in the present Subject, if it only concerns an eating by Faith, upon what Statute must our Indictment run? There is not one in the whole Coad

not Coad of Scripture, that makes the taking away tice the Cup from the Laity, Criminal. So that we East cannot be brought in Guilty, but by a new Bill any of Attainder.

the All, fay our Adversaries, are commanded to drink of the Chalice, Bibite ex en omnes. The Precept qui. is extensive; it takes in both Sexes, and reaches all every Individual of the Species. Indeed Infants too therefore come in for their Share; and as they Qui have a Title to Heaven, so have they to this aber necessary Medium. Why then do Protestants refuse them their Right? And by not administring to them isfm the Body and Blood of Christ, why do they shut

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all Protestants therefore must confess, that All ing, must be taken in sensu accommodo, not at large, not we to the full Extent of it's Signification. And indeed er? the Scripture fays plainly, the Words were only van. addrest to those, who were present at Supper. For nust St. Mark chap. 14. tells us, Et biberunt ex eo omnes. 10 Now in this Evangelist, omnes stretches as wide, as in the the other: And because it only relates to the Apostles in this Place, it's restrained to them in St. of counsel therefore our Adversaries either to protest ole, against his Lordship, or to let fall the Dispute of gust the Cup. For it's impossible to stand by him, and adu. at the same time to Carry on this cause with gui. Success.

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## CHAP. III.

My Lord's Reasons are exa-

The Bishop devides his Arguments into Five Branches, but levels them all, either directly or by Reslexion against this Catholick Assertion, Christ speaks of in the 6. of St. John, of an oral Manducation, id est, of the Sacrament. I will consider here his Reasons.

His first Proof, That our Saviour speaks not of the Sacrament in this Chapter stands thus. The Question between Catholicks and Protestants being not, whether Christ's Body be turn'd into Bread, but whether, Bread be turn'd into Christ's Body. These Words which seem most savourable to the Papists, for My Flesh is Med indeed, and My Blood is Drink indeed, if press litterally, prove more strongly the first, than the second.

Ans. We alledge not that Text to prove a Change of Bread into Christ's Body; we confess this Chapter is insufficient for such an Undertaking. Christ tells us indeed here, That He will leave us His Flesh for Meat, and His Blood for Drink, but assigns not the Manner. He says not we shall receive both under the Species of Bread and Wine, and that by His Omnipotence, He will turn the Substance of those

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Creatures into His own. No, what is here deliver'd may stand with Impanation or pure Replication; so that neither the Passage cited, nor any Text in the Chapter, establishes any Change of one Nature into another: He tells us, He will leave us His Flesh, but He declar'd not the Manner, before the last Supper

His Second, This Sermon was utter'd above a Year before the Celebration of the last Supper, wherein the Sacrament of His Body and Blood was instituted; at which Time, none of His Hearers could possibly have understood Him to have spoken of an external eating of

Him in the Sacrament.

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Ans. This is strange! What, shall a petty Speculation out-face plain Fact, and a wretched Whimsy overtop Revelation? Does not St. John assure us, the Hearers did understand Him to have spoken of an external Eating? Did they not conclude the Doctrine was intolerable, and barbarous to Scandal and Horror? And did they not abandon our Saviour either as an Antoropophagus, or Impostor? Did not St. Chryso-stom understand a real Eating? Hom. 82. in Matth. They were not surprized at these Words, take, and eat, this is My Body, because they had been instructed in the Doctrine of this high Mystery before. Where, but in the 6th Chapter of St. John?

But, why cou'd not the Hearers understand a real Eating? Our Saviour neither pron'd in Irish nor High Dutch, and I suppose the good People left not their Wits at Home; but this happen'd a Year before the last Supper: Can't a Promise be made a Twelve Month before the Execution of it? Must one tread on the Heels of another? Such Reasons are below the Level of a Primate, and argue a bad Cause or a

worse Judgment.

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His Third, by these Words, Verily, verily, 1 say unto you, except you eat the Flesh of the Son of Man, &c. There is not only an Obligation laid upon them of doing this (which in no Likelyhood cou'd be insended of the external eating of the Sacrament that was not yet in Beeing) but also an absolute Necessity imposed not pracepti solum ratione, sed etiam medii: Now to hold, that all they are excluded from Life, which have not had the Means to receive the Sacrament of the Lord's Supper, is as untrue as it's uncharitable.

Ans. What a fine Breach has my Lord made here in the Necessity of Baptism? How easily may Quakers, Anabaptists and other Sectaries, storm it under his Direction, and turn his Grace's Charity into Blasphemy? For it's but drawing upon him with his own Arms. Now to hold, that all they are excluded from Life, which have not had the Means to receive Baptism, is as untrue as uncharitable. How wou'd the Bishop's Wit have withdrawn him from the mauvais pas, his boundless Charity has engag'd him in? I suppose he wou'd have reply'd, That Baptism in re, is only necessary to those Adulti, that have Means to receive it; and that it fuffices in voto to those that have none. The fame Answer I return to his Difficulty, those who can eat Christ's Flesh Sacramentally, are bound under Pain of forfeiting Heaven to do it; but when Circumstances will not permit them, God takes their Defire for Contant. But here by the Way, I wou'd not have Protestants carry their Charity beyond the Bounds prescrib'd by the Gospel, lest while they plead for God's Goodness and Mercy, they condemn His Veracity, and so adore Him with Blasphemy. Infants cannot be fav'd without Baptism, this we believe; and I'm fure, the Church of England did; yet Experience teaches us, that many die without it in their Mother's Womb, where no human Means

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15 18 can administer it. Now if a Quaker shou'd oppose God's Goodness to this common Tenet? If he shou'd press us with my Lord's Argument drawn from Charity? To hold Infants are excluded from Life, who have not had the Means to receive Baptism, is as untrue as it's uncharitable. What can we answer, but that God is our Master; and that, 'tis safer to adore His Conduct, than to examen it. We know He is Goodness, but we know also, He is Truth; and as He cannot violate the Laws of the one, so He cannot transgress the Dictates of the other. Now He has declar'd Baptisin absolutely necessary to Infants, and we believe it without trespassing upon Charity, or arraigning God's Mercy. Why then can't we affirm this Precept, except you eat the Flesh of the Son of Man, &c. was intended of the external eating of the Sacrament? feeing in this Sense, tho' it be suppos'd necessary necessitate non solum pracepti, but also medii, it's certainly no Difficulty, which Sectaries may not oppose against the Necessity of Baptism.

Nay, the Argument falls upon the Calvinian Manducation by Faith as foul, as upon the External and Sacramental; and therefore it presses Protestants, no less than Catholicks. For thus I argue, the Precept of eating Christ's Flesh Spiritually by Faith, takes in all Men, and is imposed non pracepti solum ratione, sed medii. Now Children and Naturals are so far remov'd from a Capacity of observing the Law, that without a Miracle, they cannot know it. To hold therefore, all these poor Creatures excluded from Life, who have not the Means to eat Christ spiritually, (id est) to believe in Him, to meditate on His Pas-

fion, is as untrue as'tis uncharitable.

I'm sensible a satisfactory Reply is not only possible, but easy; for, why may not a Protestant say the Law only reaches those who are furnish'd with

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Reason, and rightly qualify'd for those Acts it commands? And consequently, tho' it seems universal apply it is not. The Answer, I consess, is home and so cause lid, but then it satisfies his own Objection; for as in construction to a Spiritual Eating, the Precept only binds those who have Reason; so in Relation to the External and Sacramental Manducation, it only obliges those who have the Means to sulfill it. But says my Lord, the Sacrament was not instituted when the Law was promulg'd; true, but the Obligation only began with the Institution. Till then, the Sacrament was not fit to found a Law, and to induce an Obligation.

His Fourth, That there is Meant by eating of Christ's Flesh, not an external Manducation by the Mouth, but an internal one, or by the Soul, may be collected out of the 35 and 36 Verses, I am the Bread of Life, he that comes to Me shall never Hunger; and he that believeth in Me shall never Thirst: But I say unto you, that ye also have seen Me. But especially, out of the 61. and forward. Tis the Spirit that quickens, the Flesh prositeth nothing., The Words that I speak unto

you, are Spirit and Life.

Ans. Tis agreed, That the 35. and 36. Verses, belong not to an External or Sacramental Eating, Catholicks, both Controvertists and Commentators, are of this Opinion; but our Saviour having there laid open the great Mystery of the Incarnation, and unfolded the superlative Prerogatives He intended to entail on those that believ'd in Him, ver. 52. He imparts a Secret till then unknown, viz. That He resolv'd to prepare a mysterious Feast, not of material Food or Manna, but of His own Flesh, the Food! will give you, is My Flesh, that I will give, for the Life of the World. These Words belong to an External Eating to the Sacrament; and as I have already prov'd,

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prov'd, cannot with the least Colour of Probability be fal, apply'd to a bare Internal Eating by Faith; and befo. cause his Lordship saw they were too clear to be missin constru'd, he thought fit not to disturb them. only Spirit quickens, the Flesh profits nothing, relates to the the Sacrament, not as Protestants, but as Catholicks exonly plain the Words. They only puzzle when read them But with a Calvinian Comment tram'd by Ignorance, or hen forg'd by Malice; but when we confider them in that tion Light St. Chrysoftome and St. Austin have plac'd them, Sa they are clear, and confirm, together with the Cone an text, that Christ spoke of an External Eating. Iremit the Reader to the next Chapter for Satisfaction.

### CHAP.

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The Real Presence prev'd out of the 6th. Chap. of St. John.

TAVING shown Christ spoke in this Place of an External and Sacramental Eating, I now examen whether Catholicks are able to establish the Real Presence by any Text of this Chapter. pretends, the 6. of St. John, Is so far from giving any Furtherance to the Doctrine of the Romanists in this rial Point, that it utterly overthroweth their fond Opinion, who imagin the Body and Blood of Christ to be in such the Sort present, under the visible Forms of Bread and Wine, that who sever receiveth the one, must of Force, also really

really be made Partaker of the other. pag. 38. How. But ever, I have often been told, there is a vast Diffe. of the rence between a bold Affertion, and a folid Proof, to It and that Confidence and Truth are not always of the Spir same Side. Indeed my Lord has given us a very about plain Demonstration, that his Assurance outstrips which his Modesty; for nothing can be more manifest than able that this Chapter favours the Real Presence: And 1 non appeal to the Ver. 52. and the Protestant Version, E Div panis quem ego dabo caro mea est, quam dabo, pro mun- mar di vita. These Words were spoken of the Sacrament, it fo as I have already prov'd. Christ promises to leave B His Church, that Flesh, and that Blood in the Sa-Chr crament, He resolv'd to sacrifice for the Life of the inde Therefore He did, unless with the Mani- and chaans, we deny His true Flesh suffer'd, or condemn did Him of Deceit and Infidelity.

The Context gives Force and Emphasis to the Arthon gument; for the Jews, upon the hearing of this Th strange Promise, began first to gaze, and then to min murmur, crying out with Surprize and Amazement Spir (as Protestants do) How can this Man give us His Flesh! Our Saviour never soften'd the Expression, He ap unle ply'd no Qualification, but on the contrary, He Con back'd His Promise with a Command, and threaten'd of Hell and Damnation to those that broke it, unless ope you eat the Flesh of the Son of Man, and drink His a B Blood, you shall not have Life within you. This un- not expected Precept, this repeating of Flesh and Blood, for cast the fews into an unusual Ferment; from Amaze- aba ment they flew into Rage, This Saying is hard (fay they) who can hear it? And then seiz'd with Horror in

turn'd Renegado's. Ex hoc multi discipuli abierunt. De Our Saviour heard these Complaints, and saw the spe Differtion. Methinks the Occasion either call'd for stic a Retractation of the Doctrine, or an Explication. ftri

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But instead of mollifying the Words, He complain'd of their Insidelity, because they gave more Deference to Imagination, than His Speech, which breathing the Spirit and Life ought to raise their Thoughts ery above the carnal Ideas of meer human Flesh, rips which may indeed influence the Body, but is unnan able to infuse Life and Vigour into the Soul Caro adl non prodest quidquam. It must be join'd to the Divinity before it's able to enliven the Soul, and un. mark it with those supernatural Qualities, that sit int, it for Heaven, Spiritus est qui vivisicat.

By the whole Series of this Conduct it's clear, Sa Christ did not speak by Metaphore. The Mystery the indeed was hard to be conceiv'd, not his Meaning; ini- and the Caphaarnites were guilty, not because they mn did not understand, But because they wou'd not believe. It's true, they mistook the Manner, and Ar thought our Saviour invited his Profelytes to a this Thyostæan Regale. But he chekt the Errour and to minded them of the Mistake by the famous ent Spiritus est qui vivisicat, caro non prodest quidquam

This is the Key (as Protestants suppose) that ap unlocks the whole Mystery of the Chapter. It's a He Corrective flung in to sweeten the Expressions en'd of eating Flesh, and of drinking Blood. Infine it aless opens Christ's Meaning and baffles all Pretence to His a Real Presence. Notwithstanding these Words did un-not alter the Jew's first Idea of Flesh and Blood, od, for if they had, in all Probability they had not ze-abandon'd him.

fay Because Protestants have generally this Passage rror in their Mouths, and seem to cast the present Debate upon the Sense of it; it's worth while to the spend a Reslection upon it: And because, if we for flick to the bare Rules of Grammar, it's hard to ion strike out an intelligible Sense, the best Way, is But

and unbyass'd, and by Consequence have all the at h. Ouglitics requisite for a Judge or an Unberg.

Qualities requisite for a Judge or an. Umpire.

St. Chrysostom Homil: 46. in Jo: Puts this Queery These Hom, it is true the Flesh profits nothing? And then Jock returns this Answer. He spoke not this of His own hance Flesh. God forbid we shou'd think so: But of those both who understood what he said in a carnal Manner, now id est, but of those who squar'd the Idea of this saving great Arcanum by the meer Impression of Sense, rue and judged of the Mystery by the faint Light of the human Reason. In this Sense Caro non prodest Flest quidquam. A carnal Understanding, weak Reason come rather hinders than helps us to comprehend the even Divine Mysteries. Spiritus est qui vivisicat. Fait sond that turns the carnal Understanding into a spiritual one, makes us understand the Things of God, and instructs more than Study and Ratiocination.

St. Austin gives the Text an other Turn. Trass.

St. Austin gives the Text an other Turn. Trast.

27. in Joan O Lord and Master! (says he) how can it be the Flesh profits nothing? How can it be the Flesh profits nothing? How can it be the Flesh profits nothing, seeing You were pleas'd to say, unless one eats My Flesh and drinks My Blood he shall not have Life in him? What therefore means these Words, the Flesh profits nothing? It profits nothing as they understood it, viz. as torn from a dead Carcase, or as sold in the Shambles. In dead Carcase, or as sold in the Shambles. The enliven'd and animated by the Divinity; Auth: destruction about the Srangeness of this VVord as we read in stissed John and the Hearers were asstonish'd at the Doctrin the of this Mystery, when our Lord said, unless ye as protite Flesh of the Son of Man, and drink His Blood by you shall not have Life in you; which VVords, because they did not believe, nor yet cou'd undestand, the same

the set back, for it seem'd horrible and impious to the set human Flesh, supposing it was meant, they shou'd set bis Flesh boil'd, or roasted, or cut in Pices. eery These two Interpretations, divide the greatest then Doctors of the Church, and yet, neither countemance the Calvinian eating by Faith. Nay, they both suppose a Real Presence, or favour it. And since how I conclude thus, my Lord acknowledges, our this Saviour speaks, thro' out the whole Chapter of his inserting from Flesh: But I have prov'd he promis'd to leave to the same Flesh in the Sacrament: Therefore his true sodest Flesh is present in the Sacrament. How then associate the suppose of the Real Presence.

### CHAP. V.

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### An Objection answer'd.

from USHER, The Body and Blood of Christ is received less. Usy all unto Life, and by none unto Damnation: a But that Substance which is outwardly delivered in the Sacrament, is not received by all unto Life, but by ome many unto Damnation: Therefore, that Substance which is sis outwardly delivered in the Sacrament, is not really dring the Body of Christ. The first Proposition is plainly a caproved out of St. John, Ver. 50. 51. 54. 58. And sood by several Texts. This is the Bread that cometh cause down from Heaven, that a Man may eat thereof, the and not die. If any Man eat of this Bread, he shall wen

My Blood, hath Eternal Life, &c. The 2d, is manifel tizal by common Experience, and the Testimony of the 2th

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Apostle, 1. ad Cor: cap. v1 Vers. 27.

Answer. In this Syllogism, my Lord winds up his Erer whole Discourse and pretends he has demonstrated. Chr that neither the 6th. of St. John, has any Relation Corto the Eucharist, nor favours the Real Presence lively But his Demonstration stands upon a false Supposition then upon a patent Abuse of Scripture, and by Confe Sted quence, proves nothing but his Lordship's Ignorance Dut or Fourbery. It's false, that the Body and Blood, their Christ, are receiv'd by all unto Life, and by none um Cor Damnation. St Paul declares, ad Corin: that the Rec are eaten by some to Damnation. I know, to the th Receivers, Christ Promises everlasting Life. That the nev shall not die &c. But my Lord misunderstand firm the Texts, and by virtue of his Episcopal Patent, turn Don conditional Propositions into absolute. Qui crediden univ baptizatus suerit salvus erit, seems as Comprehensive, and Absolute as Qui manducat mem Rar carnem & bibit meam sanguinem habet vitam ater but nam. And yet I suppose, all those, who once believe dare and receiv'd Baptisin, are not in Glory. How? At the all those Men who believ'd as Christians and liv Bes like Tartars faved? Who profaned the Sanctity wha their Religion with the most outragious Immora Whatities: Did their Faith and Baptism atone so their Crimes at God's Tribunal? And their Qualit "PO of Christian, compound for Sacrilege. Indeed whe Reformation came reeking from the Forge, Creatar firmiter & pecca fortiter was Sound and Orthodox relationships. But fince Protestants are grown more sober, the will blush at Luther's Impudence, and require for Salvation supposed Works, as well as Faith and Baptism. good Works, as well as Faith and Baptism. Mere ket As therefore this Promise, qui crediderit & bapife tizatus fuerit, besides Faith and Baptisin implies the a through Obedience to all the effential Duties of Christianity, and a final Perseverance; so that of hi Eternal Life made in St. John, to those who eat ted Christ's Flesh and drink His Blood, includes these conditions, viz. If they eat the Divine Food with a nce lively Faith, and an unstain'd Conscience, and tion then walk in the Way of God's Commands, with Steddiness and Constancy, without Sacrificing their Duty to Sense or Interest: Infine, if they carry to their Grave Innocence or Repentance. On these um Conditions, Christ promises Heaven to the worthy the Receiver, and whosoever fails in the Performance the (tho' he eats Christ's Flesh a hundred times) will the never arrive there. This Interpretation may be con-and firm'd by twenty Texts. Quicum' invocaverit nomen Turn Domini salvus erit. 70el. 2. 22. Is this Proposition den universal and absolute? Is no Condition understood? om I hope there is. Otherwise the Prophet spoke at Random; not inspir'd by the Father of Truth, att but deluded by the Author of Falsity: For who iev dares maintain this wild Paradox, that no one of An the damn'd ever invok'd the Name of God? liv' Besides Christ tells us, omnis qui petit accipit. Yet ity what Christian ever obtain'd all he petition'd for? Whence it follows, that all these Promises, suppose fo some Condition not exprest; or, that Christ impos'd nalir upon the World.

whe But if to humour my Lord we condescend so far, as to grant those three Verses in St. John, relate to a Spiritual Eating of our Lord's Body, will he not be hamper'd in his own Toyl? For suppose a Libertin shou'd attack him thus; if any Man eat Spiritually of this Bread, he shall live for Never. Whose eateth My Flesh, and drinketh My Blood

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(Spiritually) hath Eternal Life &c. Therefore no Man is damn'd that once uniteth himself to Christ Spiritually, by Faith or Charity. Now if this Consequence be legal, certainly Christian Religion will appear hidiously Profane, and Impious; and we must confess, that one Tenet draws upon another; for according to this Doctrine, if a young Man at Sixteen, eats Christ's Flesh, and T drinks His Blood Spiritually; his Business is done, his Name is enter'd in the Book of Life: Heaven is his own; and Christ's Word, his Security: Who eateth My Flesh, and drinketh My Blood, hath Life Everlasting. Tho' he expires in the Arms of a Dalila: Tho' he invades his Neigbour's Estate, and welters in Blood, and Sacrilege, he is placed among the happy Number of the Predestinate. Certainly, his Lordship, never admitted an Inference so unchristian. But it's unavoidable, unles Ch he confesses Christ's Promise's only conditional That it supposes a godly Life, and a pious Rea Death: This brings him off indeed: But then I expect a Reason, why this Answer reconciles his Doctrine with the Promise, and not ours? The first Proposition therefore is false, viz Bu that the Body and Blood of Christ are received by all unto Life, and by none unto Damnation; and in these texts he has cull'd out of St. John, answer the not Expectation, for if they are taken absolutly, ma they prove too much, if conditionally, too little th for my Lord's Affertion.

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# CHAP. VI.

and The Fathers explain the Sixth of St. John, of the Blessed Sacrament.

Am not surpriz'd, my Lord denies, our Blessed I Saviour speaks of the Sacrament in the 6th Chapter of St. John: It's his Interest to defeat us of all Pretentions to fo confiderable a Proof, of the Real Presence. Now when Interest leads the Way, Men generally follow; they break thro' the Barriers of Honour and Conscience, and often out-face Dears? monstration, to baffle Truth, or to support an Error. viz. But to pretend the Fathers abet his bold Affertion, t by is a Temerity beyond Example. I shall not couch and in this Place their Testimonies at lenght. I refer [wer the Reader to the end of this Treatise, where he may at one View, behold above twenty, and if little that List will not suffice to prove my Thesis, I engage to produce, as many more: In the Mean I set down here a Catologue taken out of Maldonatus in Cap 6. Joan. Origen. Homil in Numer. 26. Cypri. in Cana Dom. & in Orat. Dominicam. Hillar. lib. 8. de Trinit. Basil. Reg. Moral 21, Cap. 2. Chrisost. Homil. 45. & 46 in Johann. Epiphan, Hæres 55, Author de Sacramentis lib. 4. Cap. 5. August. lib. ele peccat. Merit. Cap. 20. & 24. & Contra Juli. Fathelib. 1. Hieronim. in Cap. 2. ad Epbæs. Theophilus, lib. he lib. 2. Paschal. Greg. Nyssen in Ecclesiasten. Primatius in Epist. ad Hæbræ. Gauden. Tract. 2. ad Neophytos imes ion. Maximus Taurinensis in illa Verba Deus Deus meus. Leo de Jejunio. Hesichius lib. 6. in Leviticum. Eusebius Emissen. Homil. 5. in Pasch. Damascen. lib. 4. de side Orth. Cap. 24. Besides the Councils of Ephesus hey and Chaalons. and Chaalons.

Certainly, such a Cloud of Fathers, of different to the Ages and Climats, are more than sufficient to represent the common and receiv'd Sentiment of the Church, and barring Articles of Faith, I doubt whither we shall meet with a more universal Consent and Harmony, than in this Matter. Now let us suppose, my Lord has fallen upon a Brace of ancient Fathers of a contrary Opinion, shall their Authority weigh down, that of Two and Twenty? Shall the Judgment of Two, or if you please of Four, pass for an universal Truth? And that of ten times the Number, for a particular Error? This is (I am sure) against Practice, and I believe, against Precedent. It clashes with the Laws of Justice. And slies in the Face of Equity. But by Missortune to his Cause, my Lord hat not fallen upon one ancient Doctor in his Interest. They either all pronounce against him, or are silent. Before Luther, his Opinion was almost unknown, and then only Men began to misconstrue the 6th of St. John, when they openly abused This is My Body, &c.

Leonfess, the literal Sense of a Text, does not see the suppose the literal Sense of a Text, does not see the suppose of a Text, does not see the literal Sense of a Text, does not see the suppose of a Text, does not see the literal Sense of a Text, does not see the suppose of the suppose of a Text, does not see the suppose of t Ages and Climats, are more than sufficient to re to the This is My Body, &c.

I confess, the literal Sense of a Text, does not Alle Moral and Allegary And Allega Moral and Allegory. And this frequently, is done nor both in Catholick and Protestant Pulpits, for the but Instruction of the People: And de facto, some can

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Fathers have taken the same Liberty. Supposing lib. the literal Sense, they have given the 6th. of St. John, a Moral and Allegorical Turn. Sometimes they draw the Words to Spiritual Manducation. rion: Which must accompany the Real and Oral Participation of Christ's Body in the Sacrament. Without which it avails nothing. Sometimes again, they apply it to the End and Effect of this Participation, which is to unite us to Christ, and rent to the Society of the Saints. Some infine, turn it re to the hearing of the Word. But then these Interpretations clash not with the other, and a Man must be hard prest for a Witness, who cites St. Austin, and Origen, (when they moralize on the Chapter) to prove they deny Christ spoke of the Sacrament. And indeed the First, has so often applied it to an Oral Manducation, that nothing but Considence can question his Opinion. and can question his Opinion. De peccato: meritis Cap. can question his Opinion. De peccato: meritis Cap.

20. Lets hear our Lord (says he) speaking of the Sacrament of his Holy Table. Unless you eat My Flesh, and drink My Blood, you shall not have Life in you. What is the Sacrament of the holy Table but the Eucharist? and where does our Saviour speak of it? St. Austin declares, where he said: Unless you eat my Flesh, and drink my Blood, you shall not have Life. And are these Words found out of St. John? What can we therefore think of his Lordship's Conduct, but that he endeavoured to trick his Reader, when he stissed this plain Evidence, and tegal'd him with a leach of Texts upon St. John, where the St. sirst explains the Chapter of the Sacrament, and then runs off into Moral and Sacrament, and then runs off into Moral and Allegory? This is not to be just to the World, one nor to his own Honour; it's not a pure Overfight, the but a Contrivance, to make out by Art, what he cannot compass by fair Play.

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Though Origen, fometimes turns the Chapit Bloom into Allegory and I igure. Yet even Homil. 16 mean Numer: He applys it to the Sacrament. Who a of the they (fays he) that eat Flesh and drink Blood? An appl then he tells us, they are Christians who follow him by g who said, unless you eat the Flesh of the Son defe. Man, and drink his Blood, ye shall not have Li Qui in you. Is not this Text in the 6th. of St. John glads. And does not Origen, speak here of an Oral an Why Sacramental Eating? In the very Place he affirm Bod it. Bibere autem dicimur Sanguinem Christi, non ship lum Sacramentorum ritu, sed cum Sermones ejus a Rob cip:mus But we are said to drink the Blood of Christ viou not only in the Sacrament, but also when we recen imp his Doctrine: What fignify these Words? But the post he interprets, the eating of Flesh and drinkin of so of Blood express in St. John, Litterally of an On be Manducation in the Sacrament, and then Allegor No cally of the receiving of Christ's Doctrine. An last now I ask, whether this be not a Demonstration in t the Fathers were persuaded, that one Sense cro to not upon the other, unless we say, they too bot Pleasure to destroy in one Place, what they but Tri in another, and so were ambitious to stand Fool that upon Record. Now such a Thought, is Derogator and to their Caracter, they supported Christianity b run their Learning no less than by their Vertue, an he therefore cannot be thought Guilty of these Weak Or nesses, that are only incident to Children o to

What did my Lord mean in quoting Origen M Hom. in Levit. There is in the New Testament, all nits a Letter that killeth him, that doth not Spiritually on conceive, the Things that be spoken; for if according witto the Letter, you follow this same that is said, Exce im ye eat the Flesh of the Son of Man, and drink he ha Blood

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apte Blood. This Letter killeth. Does he pretend that Origen meant the Text of St. John, except ye eat the Flesh on of the Son of Man &c. In a Literal Sense are not An applicable to an Oral and Real Manducation. But him by good Fortune, in the very next Line, the Author defeats this vain Pretension, for thus he continues Li Qui non habet gladium Vendat tunicam, & emat ohn gladium: Ecce & hac litera Evangelij est sed occidit. an Why did his Lordship cut off the reer from the main firm Body of the Text? To conceal the Cheat: Like Highwaymen, or Footpads, he join'd Murder to Robbery. Did Origen think these Words of our Sabril viour signify'd not ad liveram what they naturally cen import, viz. a true Sword? I hope not and I supthe pose few Protestants will indite so great a Man, ikin of so extravagant a Folly. Why then shall Literal On be more mortal in one Place than in the other? got Now feeing it's most certain, he explains not this An last Text literally, have we not all the Reason tion in the World to conclude, his Intention was not cro to give a literal Interpretation to the other. For too both are in the same Place and Context. The but Truth is, this Man rather plays with Scripture, than explains it. He sports upon the most obvious ator and literal Texts and to give Line to his Fancy b runs into Allegory. However in Hom. 17. in Num. an he has plainly referr'd the 6th. of St. John to an eak Oral Manducation, and this cuts off all Pretence o to Origen. Nay, in the Place objected, he only pretends, Except ye eat the Flesh of the Son of Man &c. igen Must not be understood in the Sense of the Capharal nits, as if Christians were commanded to feast nall on raw Flesh, and like Tartars, to drink Blood rdin with all its natural Qualities. This Eat and Drink, xee import in the most vulgar and literal Sense, & k hi bac litera occidit. Blood

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Nor can he expect more Favour from Clemen at the Alexandrinus, or Eugebius, for they only turn the Man of the St. John to the hearing of the Word hem of the Word hem of the Word hem of the hearing of the Word hem of the hearing of the Word hem of the hearing of the Word hem of the heart of the literal Sense of that Place. I confess hear of the Eusebius, seems to have a Fling at the Real Professor. But because we are not yet come to the man of the third Controvers, where I answer the same tage. Objection taken from St. Austin. I desire the Reade lating to observe, that to prove no Mention is made of the Sacrament in the 6th. of St. John, it's necessary to shew in the Fathers, this Proposition in expression equivalent Terms. No mention is made of the Sacrament in the 6th. of St. John, for it's no Con he is sacrament in the 6th. of St. John he is sacrament in the 6th. of St. John he is sacrament in the 6th. of St. John he is sacrament in the 6th. of St

## CHAP. VII.

#### Achanasius Answered.

The Author of the Treatise, Quicumque dixering To verbum in filium hominis, says my Lord, in Heat terprets the later Part of the Sixth Chapter thus, but Those Things He spoke, were not Carnal but Spiritual; Spir for how many, cou'd His Body have sufficed for Meat, our that He shou'd be made the Food of the whole World! the

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men at therefore, it was, that He made mention of the Son in the Man's Ascension into Heaven, that He might draw ord hem from this corporal Conceit, and that hereafter, intai hey might learn, that the Flesh He spoke of was Celestial infess heat from above, and Spiritual Nourishment to be given. Prehem. For the Words I have spoken to you, are Spirit the nd Life.

This Pleudo Athanasius, is brought upon the

P. Ans. This Pseudo Athanasius, is brought upon the fam tage to show, that Christ speaks not of an External cade ating in the Sacrament; and Secondly, I suppose by the by) to laugh the Real Presence out of Counessar enance. But his Performance in the End, will not presention. For, I ask what Part of the three franching against External Manducation? Is it Corne later? That hereafter they might learn, that the less He spoke of was Celestral Meat from above, and Spiritual Nourishment? I confess, Protestants conal. inually chop at Spiritual and Celestial Meat, when they catch those Terms in a Father, they hug he Discovery, and suppose the Day is their own. But they ly under a Mistake, for Christ's Fleth in the Sacrament, is truly a Celestial Food; it's inspirited by he Divinity, what therefore, can be more Divine? More Celestial? It's also a Spiritual Nourishment, deign'd not for the Increase of the Body, but for the Life of the Soul. On this it stamps God's Impress, and marks it out for Heaven; it's Spiritual, because he Manner of Christ's Existence, is Supernatural: is given to all without Division, and eaten without Diminution.

The Beginning is no more favourable: That His in-Hearers might learn, that those Things were not Carnal, us, but Spiritual. Here is indeed Carnal, and once more spiritual; but those Phrases are no more opposite to our Systeme, then to the Calvinian. Does it lurk in the Middle, For how many cou'd His Body have suffic'd But

for Meat, that shou'd be made the Food of the who no to World? Tho' these Words seem to frown at the Robert. Presence, yet they offer nothing against a Sacrame This

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tal Eating.

But to come up nearer to the Point, the Auth iur, does refer these Words of St. John, Spiritus est undo vivisicat to the Sacrament, and my Lord has disjoindly ted the Text to force it to his Purpose, and lopt Vorl those Limbs he cou'd not bend. To prove the Web Charge, I will only tack together, the concealedy Parts of the Text, He mention'd His Ascension in tame Heaven, to withdraw them from this corporal Conceal acrast and that they might learn, that the Flesh He spokes A Hand which he intended to give, & ab ipso donandammed was a Heavenly and Spiritual Food. And he immediate post adds, quod proinde est ac si diceret corpus meum, que see ostenditur, & datur pro mundo, in cibum dabitu valite ut spiritualiter unicuique tribuatur.

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Now I ask where was Christ's Flesh to be givent For dandam, but in the Eucharist? And what Mea I condabitur in cibum? But a Promise to give His Flesh sot in Food after a new Manner. And what cou'd the American Manner be, but Sacramental? For Christ was the street of an Internal and Allegorical Manducation from His very Nativity. As the Subject therefore the ameer Internal Eating, His Flesh was not to be given a mandanda, but data, given already: Why then, was the street of the street of

At least, he is pretty clear against the Real Present do This is not the present Question, the Matter before the us, is, whether this Author denys the 6. of St. John hir has any Relation to a Sacramental Manducation but however, for once, I'll venture to prove, how

when o more for my Lord in this Point, then in the eRother.

This Athanasius represents our Saviour speaking us. My Body that appears, corpus meum quod osten-Authour, and which is given for the World, & datur proest, undo, shall be given for Food. I infer, but Christ's isjoi ody that appear'd, and that was given for the opt Vorld, was his True and Real Body. Therefore, we the believe Athanasius, Christ promis'd to leave his inceal ody for Food; but this Promise, related touche San in mament, therefore he has lett his true Body in the once acrament.

the A Protestant will reply, the Author in the very medan me Period consutes my Conclusion; nay, he has diano positively and plainly explain'd his Meaning, that que seem'd to caution the Reader against it, ut spiribitum uliter unicuique tribuatur, and this he adds to clear Difficulty, for how many cou'd his Body have suffic'd given r Food?

Mea I confess these Words are found in the Passage, but of the ot in a Protestant Sense; for the Fathers often use the strand and Spiritual, carnally and spiritually, not to as thistinguish the Nature of the Effect, but of the Cause state ficient: So St. Hilary, calls the Conception of ore Christ Spiritual, not to exclude the Reality of his Ingin arnation, but to mark the Supernaturality of the spiritual, not of Sod, not of Nature. So again Epiphanius hares. 64. Include any the Reality of the Translation; but to express, hat the Operation was miraculous. And in Epist. 1.

efortion of Christ, the Creation of the World, &c.

Folm Spiritual; and yet he only meant, they were the Eftion ects not of a created Agent, but of the Almighty.

Now our Author gives Spirituale and Spiritualiter, the

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fame Signification; and his Defign is to show, the Text of the Carnal, id est, human, corporeal and created Ageranistation possibly be the Cause efficient of the Sacramental, but that Christ's Divinity is the efficient Cause; hing, that this is the natural Sense of the whole Passage.

that this is the natural Sense of the whole Passage.

Christ distinguish'd the Spirit from the Flesh, that lieving in him not only what was visible, (viz. his Herman) manity) but also what was invisible, (viz. his Dingough nity ) they might learn, the Things he spoke of, we reced not Cannal H viz. human Operations ) but Spiritua bich id est, Divine: Not the Effects of created and colow poral Agents, as the Jews imagin'd, those of our se thi viour were, but such as spring from the Power of licked Divinity. For continues he, to how many cou'd bich Body have sufficed for Meat, that it shou'd be made to re, Food of the whole World, id eft, if the Distribution the it had been made by a created Agent, which alwa ites diminishes what it divides. But therefore, he ma iece mention of his Ascension into Heaven, to withdrage w them from this corporal Imagination, viz. to convinctual them, that as his Omnipotence was able to raise hight Body, against its natural Inclination above the Fruth mament, and to feat it on a Throne of Glory, heat it cou'd distribute the same to the whole World wit oes out Division or Consumption, that for the Future harif they might learn, the Flesh he spoke of, was an Heaven boy and Spiritual Food, viz. replenish'd with the Divini ega by a strict and real Union, and endow'd wish glorious e R Qualities of Subtility and Impassibility, it's distribute iver to every Communicant Spiritualiter, after a mirac lous Manner.

Is this not plain? Is it not clear? Is any Thin forc'd? No Exception can be legally made against by our Adversaries, but that it overthrows my Lord Pretensions to the Author, and proclaims his Arifice; this is the Answer of du Perron. But again the Tea

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ext admits another Explication, no less plain then gen tissactory. The Author notes, that our Saviour nemid, It's the Spirit that quickens, the Flesh profits noc; sing, that his Hearers might learn, that those Things see espoke, were not Carnal, but Spiritual; for how hat any cou'd his Body have sufficed for Meat, that shou'd is H, made the Food of the whole World. But my Lord Din ought fit to conceal those Words that immediately bickens, that his Hearers, believing not only that of hich appear'd exteriourly, but also his invisible Nature. I co low put those Words together, and the Sense will urse this, our Saviour said, that it's the Spirit that of hickens, that his Hearers, believing not only that hich appear'd exteriourly, but also, his invisible National bick appear'd exteriourly, but also, his invisible National tree, might learn, that he spoke not of (according to the gross and carnal Imagination of the Caphaar-lwa ites) a meer human and dead Body, which cut in maties) a meer human and dead Body, which cut in matieces, cou'd not possibly have suffic'd for Food for ewhole World; but of a Body, which made Spiniving the busy of the Sacrament is a Celestial Meat from the busy of the Sacrament is a Celestial Meat from the busy of the Sacrament is a Celestial Meat from the busy of the Sacrament is a Celestial Meat from the busy of the Sacrament is a Celestial Meat from the busy of the Sacrament is a Celestial Meat from the busy of the Sacrament is a Celestial Meat from the busy of the Sacrament is a Celestial Meat from the busy of the busy of the busy of the Sacrament is a Celestial Meat from the busy of the characteristics and the Sacrament, is a Celestial Meat from bove. 1mo, By Reason of his Divinity. 2do, In legard of the Effects, it enlivening the Soul, not brioghe Body. And 3dly, For the Manner, he being but iven without Division or Diminution.

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## CHAP. VIII.

#### Tertullian ansvvered.

ERTULLIAN is brought in to swell the Lifthat in Abettors. Altho', says he, our Saviour says the Fluorite prosits nothing, the Meaning of the Speech must be deknown rected according to the Intent of the Matter in hand; seive because they thought it to be a hard, and an intoleral etropeech, as if he had determin'd, that his Flesh show one be truly eaten by them, that he might dispose the Submit of Salvation by the Spirit, he premis'd, it's the Spirit of Salvation by the Flesh prosits nothing, namely nate quicken. de Resur. cap. 37. and ibidem. And because or the Word was made Flesh, it therefore was to be desired for causing of Life, and to be deliver'd by Hearing, and B to be chew'd by the Understanding, and to be digestion by Faith. by Faith.

Ans. This Place seems indeed to press upon the Anse. This Place seems indeed to press upon the Apple Real Presence, but has nothing in Favour of the Lord's Assertion, Christ speaks not of an Externe line Eating in the 6th of St. John; but as it is of no Sufficient to him, so it is not prejudicial to Catholic or to For this is the Sense, because the Caphaarnites hear rain Christ's Speech with Horror and Execution, as the intended to feast them truly with his Flesh, ideal or to give it in its own Figure, with all the natural Quarter lities and Proprieties that accompany raw Flesh, the hear might raise their Thoughts above these lows of the case.

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arnal Ideas, and dispose the State of Salvation by he Spirit, idest, by a more sublime, miraculous and biritual Way; he premis'd, it's the Spirit that quickens, ot my raw and dead Flesh, but my Body united to by Divinity, gives Life, and Salvation. What is ere, either for my Lord, or against us? He denys, it's true) that Christ's Flesh shou'd be truly eaten, unot that we shou'd truly receive it: He denys, it hou'd be truly eaten as the Caphaarnites fancy'd, not s Christ intended to leave it. And this is so true, Limat in the same Treatise cap. 8. he expresly affirms, ordat the Flesh is fed, with the Body and Blood of Christ, Flu pat the Soul may be nourish'd with God. Does not he be acknowledge here, the Body acts its Part, and rei; seives the Flesh and Blood of Christ? Which cannot leral e true in the Protestant Opinion; for if by Faith show one, not by the Mouth, we receive the Body, of Su hrist, Tertullian might say indeed, the Soul is nou-Spirish'd with God: But in no Propriety of Language, rely pat the Body is fed with the Flesh and Blood of Christ.

can or that alone we cat, which passes from the Mouth desire to the Stomach. If therefore, the Body is fed by digest douth, and by Consequence are really present.

Tertullian, in the 2d Text, gives St. John a moral

on texplication, but as I have noted already, this is not of at Argument against us. A moral Sense excludes not externe literal; for if it did, we must commence Orige-o Su st, and turn the Bible into Allegory and Morals. Holid or what Text have not Divines and Commentators, shearain'd to Morality?

Because Origen, tract. 35. in Matth. says, the ide Vords of Institution, This is my Body, is, verbum al Outritivum animarum; that the Princes of the Priests, in, the plotted our Saviour's Death, were erroneous own offrines, and the Blood he shed for our Sins, was cam

the Charity of God diffus'd in our Hearts. Wil ofte any Man conclude, he believ'd the Sacrament is only often verbum nutritrivum animarum; that the Story of the some Passion is Romance, and the shedding of Christiactus Blood, only Riddle and Allegory? This is to unchristens the Man, and to level his Authority with the length of a Renegada. hat

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of a Renegado.

And as for St. Austin's three Testimonies, the clare come not at all to the Point. He fays, First, W But he alludes not at all to the Sixth of St. John Recorded and he afterts no more than all Catholicks believed and he fays, ut quid paras dentes & ventrem of the crede & manducalli. Thirdly Condend in the condend and the condend in the crede & manducalli. manducare panem vivum; qui credit in eum manducares Here he affirms, that Christ speaks of himself, and of a living Food given us by the Incarnation; and that as such, he is to be eaten by Faith, by the Mouth of the Soul, not of the Body Brand at Mouth of the Soul, not of the Body. But the Texts of St. 70hn, we explain as this great Dode by does; and confess, that Christ spoke not there of oral Manducation, till the ver. 56. But if we ment to the later Part of that Tractatus 26. and the where he comes to those Words, the Bread I will en urpo is my Flesh; we shall see most evidently, he un them to an External Eating in the Sacrament.

Usher. St. Austin cited by Bede, says, That en one of the Faithful, is made Partaker of the Body Blood of our Lord, when he is made a Member of Chi in Baptism, and is not estrang'd from the Commun of that Bread and Cup, altho, before he eat that Bru and drink that Cup, he departs out of the World, be settl'd in the Unity of the Body of Christ; for he is deprived of the Participation, and the Benefit of Sacrament, when he has found that, which this

crament signifies.

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Ans. This Place clears the Saint of an Error too often laid at his Door, viz. that missunderstanding some Places of the 6th of St. John, he held, that the actual Reception of the Sacrament, was no less necessary to Salvation, then Baptism; and it cannot be leny'd, but that some Texts are found in his Works hat seem to manifest, he was of that Opinon: But his Place wipes off that Aspersion. For here he de-welares, that those Words in St. 70hn, nisi manducarerius, &c. must not be taken so, as if the actual confidence of the Sacrament were absolutely necesiever; because, by Baptism we are made Partakers trem of the Body and Blood of Christ, so far as the Preept requires; for by that, we are made true Memept of Christ, and are settl'd in the Unity of his ducations of Christ, and are settl'd in the Unity of his sody, signify'd by the Sacrament. All this is true, and we believe it no less than St. Austin, and by consequence, my Lord's Illation is true also, vize hat this Blessing is to be found in the Soul, not the ly in the Use of the Sacrament of the Lord's consistent of the Lord's with an External Eating of Christ's Body in the acrament, and so is nothing to his Lordship's set under the sacrament.

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### CHAP. IX.

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The universal Agreement of the Fathers, in the Explication of this Chapter, with ReferTer rence to the Eucharist, is Con Proof they believ'd the Rea cou Presence.

T Have already prov'd the Real Presence, by the cran I very Words of this Chapter. I undertake now to establish it by the universal Agreement of the Fa thers, in referring, what our Saviour delivers there cross to the Bleffed Sacrament.

First therefore, my Lord confesses (and all Property a testant Divines with him) pag. 31. that the Spirith B. Feeding upon the Body and Blood of Christ, is not toband found, in the Sacrament only, but also out of the Source crament. We eat this Body as often as we unite of fath selves to Christ by Faith; as often as we consider men Death, as the Cause of our Salvation. This Martine ducation is not tied to any External Sign, it's practis per every Day, no less without, than with the Sacresprent: Nay, it's more frequent and ordinary the a way, than this. Whence it follows, that those Proford positions, my Flesh is truly Food, and my Blood is much Drink [ 39 ]

Drink, have no more Truth, no more Reality in the Sacramental Eating, than the Non-facramental. Seeing therefore, Christ's Flesh is truly Meat, and his Blood is truly Drink, so many different Ways; by what strange Influence, did so many Fathers of all Ages and Countries (and all suppos'd Calvinists) combine to apply those Texts to a Sacramental Eating? There is not a Title, not one Jota, that defigns Bread or Wine. Shou'd we read in the Scripture, vidi animal, and find nothing visible in the Text, that determin'd the Word to any particular sensible Creature; wou'd it be possible for a hundred Commentators to restrain it to a Lion? This certainly cou'd never happen without Collusion and Contried vance. Now Protestants own all the Discourse in this Chapter, of eating and drinking the Body and Blood of Christ belongs to Acts of Faith and Hope; the hearing of the Word, and nothing glances at the Say the crament. If therefore, the Fathers were Calvinists, how how cou'd they all conspire in an Explication, that has no Grounds in Scripture or Reason, and that crosses upon their own Principles? This wou'd be as surprizing a Hazard, as if one set a Book of Homer, by a Cast at Random of the Alphabet.

But now, if we take the Pains to turn the Tables. to the Meditation on the Death of Christ, and the

But now, if we take the Pains to turn the Tables, to and instead of Calvinists, suppose them Papists, all the Sourprize will cease. Nay it wou'd be strange, if the street at the sourprize will cease. Nay it wou'd be strange, if the street at the sourprize will cease. Nay it wou'd be strange, if the street at the strange is the street at the strange is the strange in the strange in the strange is the strange in the strange is the strange in the strange in the strange in the strange in the strange is the strange in the strange

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Evangelists, is the Execution of it? And inder there is so exact an Harmony between the Words's St. John, and those of the Institution, that no me can overlook the Relation. The Bread I will on that you, says Christ in St. John, sumite (says he) at the last Supper, is my Flesh, (says he again in St. John this is my Body (says he) at the last Supper. Unless of the Son of Man, and drink his Blood (says Christ in St. John) he specifies the same Action at the last Supper, comedite bibite execommes. Is the Circumstances infine, proclaim so exact a Constitution of the Son of Dispute, to question their mutual Relation of the Sacrament, without believing, the same Flew was given in the Sacrament, that was promised.

Moverover, the Fathers cou'd not explain St floor of the Sacrament, without believing, the same Floor of the Sacrament, without believing, the same Floor of St. John; and consequently, without excluding the St. John; and consequently, without excluding the Sacrament Figure. For the Figure must fall eith same upon the Word Manducation, or, upon the Flesh of the Jefus Christ. Now all Figure is banish'd from Manducation, by the Words of Institution, take, and will which import a true, not a metaphorical Eating. banish'd from the Flesh of Christ throughout whole Chapter of St. John, where even according my Lord, pag. 32. Christ speaks of his true and the Flesh. Wherefore it's clear, the Fathers cou'd consider the Words of Institution with Reference the 6th Chapter of St. John, without excluding the Protestant Figure. And indeed if we turn to the the same Flesh was received in the Sacrament real St. John spoke of.

Jesus Christ (says the Author de ora. Dom.) affin Norl that the Bread he will give, is his Flesh for the Life Worl the World, seeing therefore, he says, that who so other date this Bread, shall live eternally; as it's manifest, shose have Life, who touch his Body and receive the Eucharist by Right of Communion, penetrated with the sentiments of an humble Fear: We must ask of God, that not being separated by the Censures of the Church from the Body of fesus Christ, we be not deprived of salvation. The Flesh therefore Christ promised in St. John, according to St. Cyprian, is nothing else, but the Eucharist: That Flesh according to Protestion St. Cyprian, the Eucharist is Christ's true Flesh. To sk of God this Flesh, according to St. Cyprian, is to touch the Body of Christ. To be deprived of the Eucharist, is to be deprived of the Body of the Son of God: without which, there is no Salvation.

the state of God this Flesh, according to St. Cyprian, the Eucharist is Christ's true Flesh. To sak of God this Flesh, according to St. Cyprian, is used to ask the Eucharist. To receive the Eucharist, is no touch the Body of Christ. To be depriv'd of the Eucharist, is to touch the Body of Christ. To be depriv'd of the Son God; without which, there is no Salvation.

What a Stranger, was this Saint to the Protestant Principles? How little vers'd in their Catechism? Can Ecclesiastical Censures, according to these cites Gentlemen, bar Christians from the Participation of that Flesh, that is necessary for Salvation? No, and a wills; for crede & manducasti, as really Christ's lib. 8. de Trin. St. Ambrose, cap. 9. de iis quiini, deling were the same Doctrine, and generally all the Faling with the same Doctrine, and generally all the Faling will be same abandoning Tropes and Metaphors, when abandoning Tropes and Metaphors, bey stick to the Letter. Did not therefore his Lording try'd out with such Assurance, the 6th Chapter of wied to the Real Presence, that it overthrows it? Sed be thank'd, our Opinion stands upon its Legs assurance of the Real Presence, that it overthrows it? Sed be thank'd, our Opinion stands upon its Legs assurance of the Christianian. affin fpight of Herefy and Schism. It came into the World with Christianity, and will not fall while the World stands, sirm on its Basis. In St. 10hn, Christ

42 promis'd his Flesh at the last Supper; he gave it. T first, I have prov'd in this Controversy; the secondan shall be prov'd in the following.

#### CHAP. X.

whether the wicked, eat the Body of Christ in the Sacrahe ment.

DECAUSE in St. Iohn, our Saviour often repeat ceiv B the Promise of Heaven, of everlasting Line to the Receivers of his Flesh; my Lord draws to Conclusions; 1mo, That Christ spoke not of a Sac even mental Eating, because many who receive the Sac he ment, fall short of Bliss, and are condemn'd to what 2 do, That the Thing deliver'd Red endless Misery. the Sacrament cannot be really Christ's Body, be real cause if it were, the Wicked wou'd as truly received it, as the Just; and by consequence, wou'd be so but according to the Promise. If any Man eat of this Bru Te he shall live for ever. ver. 31. I have disprov'd alrea the First, and shown the Promise, is conditional now examin the Second; whether the Wicked! ceive Christ's Body in the Eucharist: If they do, really present, and so both my Lord's Consequent are of a Piece, id est, erroneous.

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The Holy Fathers never feem more eloquent, feco than when they declaim against the Temerity of those, who dare sit at the Holy Table with polluted Hands, and finful Hearts. They make this Sin a Mixture of all Crimes, a Compound of Insolence, Outrage, Blasphemy and Murther. Infine, they feem to want Terms to express its Malice, and none comes nearer, than that of the Devil, in the Gofspel Legio.

Those (crys St. Chrysostome, hom. 46. in cap. 6. loan. ) who eat the Body of our Lord with an impure Conscience, deserve the same Punishment with those Villains, who piere'd it with Nails. And that we might not think he dropt the Expression by Surprize, Che repeats it with more Warmth and Energy, hom. 83. in cap. 26. Matth. he bids the Communicant weigh the Horror of the Crime of those who dipt their Hands in Christ's Blood; and then tells him, he stands guilty of a more hideous Violence, if he repea ceives his Sacred Body unworthily. Vide ergo ne & Lu Corporis & Sanguinis reus efficiaris.

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Sac even Judas, tho' a Devil, the' a Thief, and Traitor; Sache permits this Criminal to eat with the Innocent, to what the Faithfull know to be the Price of our er'd Redemption; what is this Precium? But Christ's , I real Blood? And in Tract. 27. in Joan. He not ecces only holds the Wicked receive Christ's Flesh, e far but to my Lord's Confusion, explains those very Bru Texts in favour of the Assertion, he points against dies it. Let this persuade you, not only to eat the Body onal and Blood of Christi in Sacramento, in the Sacraed ment, which even the Wicked do, but to eat it, to the Participation of the Spirit. The Wicked therefore the cat the Body and Blood of Christ: But they partake not of his Spirit: This is proper to the Just.

44 7

Just. He remains in the Wicked; but they remacesped not in him. This bond of unity so outragion ar; the misplac'd widen's the Breach: This Food ture addy into Poison, it kills instead of nourishing, a civing fattens the Soul of the unworthy Receiver from Hell, not for Heaven. Infine, this Doctor is Committee of the process of the part of the Wicked receive. presly affirm's, that the Wicked receive Christ But Flesh, as well as the Just. That the Difference I consists in the Effects. These with the Businerar receive Grace, Unity with Christ and his Saint of to those divide themselves from both, they deseate yet overy end of its Institution, and seal their Damnation ben Nay, Origen, the Foreman of my Lord's Justino

opens against him, Hom: 5. in diver: Loca Evan his When thou receivest (says he) that Holy and Incorrectant Banquet, when thou enjoyeth the Bread and Cup of Life The thou do'ft eat and drink the Body and Blood of Chris Since Then our Lord does enter under thy Roof. VV herefore we he Humility imitate the Centurion, and cry out; Lor fense I am not worthy to receive thee into my House fays for where he enters un worthily, there he enters un beca

It's clear Origen speaks of an External Eating Cen the Context stands for it: And the words when his be enters unworthily, demonstrate it; for who for we eat Christ meerly internally by the Mouth the the Soul, he enters by Acts of Faith in hipro Incarnation, of Hope in his Promises, and a A Love to his Person. And as 'tis impossible to the displease God by these Theological Acts, so the Australia Manducation can never turn to ou again Damnation.

adly. We receive a Royal Guest: To whom we may make Addresses, and whom we may stile Lord cle Dicito, Domine non sum dignus. To clap these Co Qualities on Bread and Wine, is to push the Resped -

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rem tespect we owe those symbols, some Points too gion ar; they only suit with Christ's Person.

tun 3dly. Origen says, then in the very Act of reeiving, our Lord enters into the Unworthy
er sommunicant: Yes, under his Roof: Not to cancel
or t is Crimes, but to condemn them.

Christ But where enters this Lord? Not into the Soul;

erente Entrance here is purely Spiritual. It's an Bountrance by Grace, it's an Entrance to Pardon, Saint of to Condemnation; to Life, not to Death. eat Vet Origen, fays, he enters, and that he enters atio hen viz. When he receives, he enters; therefore Junto the Body: Yes, of an unworthy receiver. Yet ormeliant Evidence, a Stickler for the 39. Articles.

Life The Sieur Du Plessis, whose Wit outpitcht his

bril Sincerity a Bars length, fences prettily against the Evidence; one wou'd think, he affected Non-Lor fense, and writ to raise Laughter. The Roof, louse says, this Monsieur, Christ enters, is the Soul; because this, not the Body, humbles it self. But by the same Logick it may follow, the good ting Centurion, invited Christ into his Soul, not into the his House; for certainly, this was not disposed when his House; for certainly, this was not disposed to the same of the

whe for Acts of Humility; Nay, it was as unfit for the Practice of Virtue, as Origen's Text for a Protestant Explication.

And now, methinks, 'tis superstuous to answer these Passages my Lord has cull'd out of St. Austin and Origen, against me: For if those are against me, these take my Part: And so the Authors pairban forcur, nor prejudice, either: They thors neither favour, nor prejudice, either: They
must be thrown out as illegal Witnesses. But to
clear those great Men from the Imputation of
Contradiction, I'll consider what my Lord offers.

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# CHAP. XI.

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#### Origen and St. Austin Answer belie

ercise Y Lord has felected two Texts our ondition Origen; to shew the Difference betwin d we eating the Typical, id est, Sacramental, and the till construct of Christ. That of its own Nature doth never fanctify him that uses it, for if it did, it much fanctify him who eats unworthily of the Lord; The St. no evil Man can eat; For whosoever eats of parsha Bread, shall live for ever.

But his Lordship is unfortunate in his Collection dri and one wou'd think, he intended to const not his own Thesis. Origen says, that the Sacramoung does not fanctify of its own Nature; to won, this supernatural Effect, it requires a clean He cat an Innocent or penitent Soul. But Saint Path delivers no less then this comes too, and all who tholicks embrace it. Why else does the Country of Trent, command all Sinners to confess beford Communion? But does Origen say, Christon Body is barely in the Sacrament as a Type? Out The contrary, as these Words declare, nam si id estimates functificaret etiam illum, qui comedit indigne Domin What means to eat indigne Domino, but to our Lord's Body unworthily? And does not be suppose, the Sinner receives Christ's Body, truly as the Saint? Why does he then, call the Bound in the Sacrament Symbolical? Not in Opposition to Christ's Real Body, as my Lord infinuates, but [ 47 ]

express the manner of its Existence, viz. Under Visible Symbols of Bread and Wine.

I grant Origen rightly observes, that Christ's Body on Metaphorically, id est, not Sacramentally, can't eaten unworthily; and I have alcready given Reason. For to eat Christ this Way, is only per believe the Mysteries he has reveald; to hope his Mercy, and to love his Goodness. Now to ercise these high Acts of Vertue, is to put those out onditions, God requires for our Sanctification, wixt d whosoever eats Christ after this Manner, ne till certainly live for ever, with this Proviso, that never flaggs in the Carrier of Virtue, but carries we see Noble and Christian Sentiments to the Grave. ; The St. Austin appears next, and my Lord has f parshall'd a Battalion of Texts to dazle (I suppose) to bear down Truth with Number; but they drive at the same thing, viz. That the Wicked const not Christ's Body, because, they are not counted came long his Members; because, they remain not in win, nor he in them; because, he may not be said. Her eat Christ Spiritually, althor he press with his pareth Carnally, the Sacrament of his Body and Blood, whom Christ remains not. This is the Abstract out the Saint, and of my Lord's Legerdemain; for beford he meant to proceed with Sincerity, why did chief d he meant to proceed with Sincerity, why did this conceal this Passage, Lib. 5. Contra Dona: Cap. Ou The Blessed Sacrament, is the Body and Blood of whist, even to those who eat it unworthily to Judgomient. Why, did he pass in silence, this? The aworthy Receivers reprehended by the Apostle, are soft wose, who take the Body and Blood of our Lord instruction, ifferently, and negligently, like other Meat. The Boseason is at hand; he had no Mind to loose of the Gloss or Comment. This is a pretty Way of writing

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writing Controversy, I may add, and easy to Wichery, that will care Wichery, that will care Wichery on the Contest at the Expense of Honesty? The, VVork by Mine, and relies more on Stratagen ouriff plies

then open Attack.

But to come up nearer to the Difficulty, it pos' clear: that if St. Austin seems positive in some places, that the VVicked, neither eat Christients. Flesh, nor drink his Blood; he is no less positioned in others, that they do; here lyes before us the of both Sides, to discharge the Saint of a real or and this is easily done, by removing the Equivarient cation from the word Manducage. cation from the word Manducare.

It's certain, tho' the VVicked receive the Boundary It's certain, tho' the VVicked receive the Bound Blood of Christ, no less then the Just, yearnst there is a Manner of eating so proper to their that it belongs not at all to those. The Just receive new Force, new Vigour, new Refreshmen but the Wicked draw Poison from this Antidot and Weakness from this Corroborative. The Justine unite themselves to Christ, by Charity, and the Society of all the Saints, by vertue of Christ esh. Body, which is the Band of this happy Union the Wicked being destitute of Charity, the receive the Body and But the Wicked being destitute of Charity, the receive the Body and But the Wicked being destitute of Charity, the receive the Body and Body are the Wicked being destitute of Charity, the receive the Body and Body are the Wicked being destitute of Charity, the receive the Body and Body are the Body and Body are the Body ar Body, which is the Band of this happy Union ks
But the Wicked being destitute of Charity, the
they eat Christ's Body, are deprived of this Union
and being dead Members of Christ's Mystica
Body, they have no Conjunction with the Saint
If therefore, Manducare, be restrained to the
Manners of eating, proper to the Just; it's true
to say, the VVicked eat not Christ's Body. If
be considered in its whole Extent, without an
Restriction, 'tis true also, to say, the Wicked a
Christ's Body: Nor is there any Contradiction
of these two Propositions. Now when St. Austin deny
use.

49 7 Wicked eat Christ's Body, it's only meant in this Infe, viz. They eat it not to the Participation of Spirit; they draw from it no Heavenly gen plies this illud mandre are a first of Earth plies this illud mandre are a first of Earth plies this illud mandre are a first of Earth plies this illud mandre are a first of Earth plies this illud mandre are a first of Earth plies this illud mandre are a first of Earth plies this illud mandre are a first of Earth plies this illude mandre are a first of Earth plies this illude mandre are a first of Earth plies this illude mandre are a first of Earth plies this illude mandre are a first of Earth plies the plies that the plies the plies that the plies that the plies that the plies the plies that the plies plies this, illud manducare refici est. This being it pos'd, my Lord's Objections vanish. And to for ve Proofs as well as VVords, I will expose the hrift exts. Lib. 21. de Civ. Dei. Cap. 25. Nec isti ostin undi sunt edere Corpus Christi, quoniam nec in ther imbris computandi surt Christi. He means here, Du e wicked Catholicks eat not Christ's Body ad nicipationem Spiritus, with Profit to their Souls.

on the denys not absolutly, that they receive it.

et us appeal to the place, where he returns an Bo nswer, to this Question. An hi qui criminose vire perstiterunt, privilegio Sacramentorum possuns hele erni supplicii panam sperare evadere? and he anders no; for tho', says he, such profligate VV retches reserve to the End in the Catholick Communion, and the they persevere not in Christ. For to persevere in m, is to persevere in his Faith. Qua per diletionem operatur. Because therefore, such Men are to members of Christ, they are not said to eat his esh. St. Austin, here denys, that wicked Catholic esh. St. Austin, here denys, they revere in the Faith of Christ. But he only denys, ey persevere in that Faith, qua per dilectionem eratur, id est, which secures Salvation, and prost the Soul. Therefore, when he denys, the Vicked eat Christ's Body, he only denys it in the same Sense, he denys they receive it to the articipation of the Spirit; to the possession of those the But you'll say, in the same Chapter, St. Austin, oposes the Reception of the Wicked to that of the lense of the Reception of the Wicked to that of the lense of the Reception of the Wicked to that of the lense of the Reception of the Wicked to that of the lense of the Reception of the Wicked to that of the lense of the Reception of the Wicked to that of the lense of the Reception of the Wicked to that of the lense of the Reception of the Wicked to that of the lense of the Reception of the Wicked to that of the lense of the Reception of the Wicked to that of the lense of the Reception of the Wicked to that of the lense of the Reception of the Wicked to that of the lense of the Reception of the Wicked to that of the lense of the Reception of the Wicked to that of the lense of the Reception of the Wicked to that of the lense of the Reception of the Wicked to that of the lense of the lense of the Reception of the lense of the Receptio hel emi supplicii panam sperare evadere? and he an-

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Sacramento tenus, Sacramentally, those revera; no is spin these Terms import the same as not Really at ust all

Really.

Christ I answer, these Terms are misconstru'd, and Vicke appeal once more to St. Austin, for the Truth of mut sin Assertion. 100, This Doctor proves or supposes incide almost twenty Places, that the principal Relation of the Eucharist, as a Sacrament, regards the Mystic gnisse Body of Jesus Christ. viz. the Society of the Saint with he Trac. 26. in Ioan. And that to express this Reposible in the Christ short Bread and Wine for the Matter. Christ chose Bread and Wine for the Matter... 2d he B That the chief Effect of the Eucharist, is to incorporate rate us with Christ's Mystical Body, which it pterame forms by the Communication of his Spirit, and offer Sac Body, which makes all the Just one. Now St. Aslain stin considering this Incorporation as the principale la Effect of the Eucharist, expresses it by these Terms m manducare re ipsa; for those who eat Christ's Fled wither so as to be incorporated with him and his Saints, ed vi it re ipsa and in veritate, according to him: But the he B who eat Christ's Flesh without this Effect, only eas the sacramento tenus, or in sacramento, id est, they sody ceive the Sacrament of Incorporation, but not he D corporation. So that sacramento tenus, or in sacramento tenus, or in sacramento, but Inco il to poration with his Mystical Body; which according to St. Austin, is the Thing signified by the Sacrament in. This he confirms in Trac. 26. in Joan. St. 7 This he confirms in Trac. 26. in Joan.

The Conclusion of his Comments upon the sexual of St. 70hn, clears this Doctrine. Dearly below to let all this avail us so far, as to persuade us to eat! Flesh of Christ, and to drink his Blood, not only in Sacrament, tantum in sacramento, for this man wicked Men do; but to eat his Flesh, and drink Blood, even to the Participation of his Spirit, that may remain Members of his Body, and be animated

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no is Spirit. What Prerogative does the Saint give the by a uft above the Wicked? Not to eat the Flesh of Christ, but to eat it ad participationem Spiritus, the and Vicked therefore eat his Flesh and drink his Blood, of mut fine participatione spiritus. This is the only Diofest inction he acknowledges; and because, the Just ion of only receive Christ's Body, but the Thing it ystic gnisses, as a Sacrament, viz. the Incorporation. ains ith his Mystical Body, the Saint says, they eat his pon lesh revera. And because the Wicked only receive 2d he Body of Christ, not this Incorporation; what corporate, he says, they receive Christ's Body in satt paramento, or sacramento tenus; because it's the Sign of Sacrament of Incorporation. And here is also a stablain Answer to the 339 Sentence of Prosper, and to erme mensâ sumitur quibusdam ad vitam, quibusdam ad Flel xitium, res verò cujus est sacramentum, omni homini e, ed vitam, nulli ad exitium. For the Sense is this, those Body and Blood of Christ in the Eucharist, which ears the Sacrament of our Union with his Mystical eyrBody, which is received by some to Life, by others otho Death. But the Thing of which it is a Sacrament, famiz. the Union with Christ's Mystical Body, is eaten by noull to Life, by none to Ruin. If any Man will vouchordinate to turn over Innocent the III. de Missa Sacrificio, merlib. 4. cap. 36. Hugo, lib. 2. de Sacri. Magister and St. Thom. he will find, St. Austin's Doctrine squares e sexactly with ours, there's no Difference, but what over se owe to Misrepresentation.

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# CHAP. XII.

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#### Nan St. Ambrose and Macarin w anxio Answered.

Y Lord pushes on his Point, and calls up H St. Ambrose for Assistance. He is still up Asset the old Haunt, that the Wicked eat not the Body He is Christ, and that this Priviledge is appropriated the Ithe Predestinate. The very Assertion is errone of Lin terminis, and blasphemous by Illation; it over throws the most received Maxims of Christianity, a levels the Desence against Libertinism and Debastic Chery. For if the Body and Blood of Christ are in we municated only to those that shall live, and not to the shall die for ever, as my Lord presends, p that shall die for ever, as my Lord presends, p that those who are mark'd out for Destruction, a lay unable to believe in Christ, tho' ready to die for missing Religion? That they are uncapable to love him, the stocknown in the Religion? That they are uncapable to love him, the stocknown in the Religion? That they are uncapable to love him, the stocknown is the Religion? That they are uncapable to love him, the stocknown is the Religion? Religion? That they are uncapable to love him, this to they abandon for his Sake, all that flatters Sense, a seque fawns upon Nature? For in my Lord's Divinity, those eat his Flesh, and to drink his Blood, is to belie and in him a second and in h in him; if therefore the Reprobate receive neither they are always without Faith, as well as with pear Charity; they fin against the Creed no less then against the Decalogue: Infine, they are downright Infident in re, and only Christians in Name. And if the Principle comes once into Fashion, who will character. [ 53]

Conscience, or spend his Thoughts upon Religion? For if no Man can be sav'd without eating the Flesh of Christ, and drinking his Blood, and no Man can eat his Flesh, and drink his Blood but the Predestinate, the Reprobate lies under an irresistible necessity of Ruin. And because no Man knows, whether his Name be registed in the Book of Life or of Death, so what Purpose, shou'd he tire his Brains with the anxious Toughts of Religion or Godliness? Fate, not Choice, in this wretched Systeme, drives poor Mortals, either into Abraham's Bosom, or into

Dives's Dungeon.

up However, St. Ambrose, is call'd in to back the up Assertion, but he says nothing to my Lord's Purpose. ody He invites indeed, and conjures the sews to embrace ated the Faith of Christ. He tells them, he is the Bread one of Lise, hic est panis vita, that by believing in him, ow they acquire a just Title to Immortality, qui ergo, they acquire a just Title to Immortality, qui ergo, we promise with St. Ambrose, Lise, if they believe to the Christ, and comply with his Commands: We pell them, if they square their Lives by the Rule of the Gospel, mori non possunt, they cannot miscarry. I say with St. Ambrose. For it's a Mistake he proforms'd Heaven upon any other Condition; Faith alone mist stoo weak wing'd to bear up a Soul to Heaven, it sequires the Assistance of Hope and Charity, and of the Vertues Christ practis'd in this mortal Lise, believed the Martine and recommended to our Imitation.

eithe Macarius, brings up the Rear, who Hom. 121.
with peaks thus. Our Lord nourishes his Sons with a pecuagain far Refection, giving himself unto those, who have
Inside their Conversation with his Father; as the Lord himif the says, he that eats my Flesh, and drinks my Blood,

che remains in me, and I in him.

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I answer First; my Lord strike's at himself wound us, and very fairly subpæna's a Father to we a sho ness, that the Wicked eat not Christ's Body, the we in the same Place, he protests Christ spoke of the Same

Sacrament in the 6th of St. John.

2do, I suppose the Stress of the Argument lies in less the Difference between the Food Christ gives his Block Children, and that he gives his Slaves; these me chad be contented with the bare Symbols, whilst those ractions. Faith, teed upon his Flesh. But by good Fortune the the Saint puts not the Difference in the Thing mads, ceiv'd, but in the Effects. When a Man gives him de our to Good, then our Lord makes him partake of his M read steries in a greater Measure of Sanctity and Purity; ounce gives himself for Heavenly Meat and Spiritual Dring the This Doctrine is Stanch and Orthodox; for altheral at the good and bad equally receive the Body a athol Blood of Christ, yet these are favour'd with a purity liar Resection. They not only eat Christ's Flesh, be sact draw from it a new Life, and new Vigour; for an my a new Supply of Grace, they are arm'd against a rhim Sallies of Nature, the Charms of Pleasure, and bed in Circumventions of Sathan: Their Understanding athermediates a new Light; their Will, a Divine Heavour receives a new Light; their Will, a Divine Heal oduc fo that all the Impressions of terrene Objects, the MA never so gaudy, are not able to cool it. Inspirit ve, by the Influence of this Celestial Food, they marent on in the way of God's Commands, not only win be Courage, but Pleasure. They rise from Vertue cond Vertue, till by Death they scale Heaven. This its for certainly a peculiar Resection, not common to the infess of Christian Roder. Sinner; the very Reception of Christ's Body, we csh: kens all the Powers of his Soul, it darkens the land derstanding, congeals the Will, and casts the Sounis' into a Lethargy. Infine, it seals all the former in the I with a Sacriledge. 3tio, Th

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The Sum of my Exceptions against my Lord in short, is, Dr. Burnet consesses, the South and the West, that is, Europe and Africa, gave the Blested Sacrament to baptiz'd Infants, and this Custom has founded upon these Words in the 6th of St. John, similarly you eat the Flesh of the Son of Man, and drink is Blood, you shall not have Life in you; and althought the had not said it, the Fact is notorious, and the ractice of Infant Communion continues to this Day the Greek and Oriental Churches. Dr. Pierce preands, in the fourth Age it was look'd upon as an Armicle of Faith, and consequently, the Custom was my read as wide as the whole Catholick Church. The jouncil of Ephelus, does explain the 6th of St. 70hn, the Sacrainent; and Protestants receive it as Gealtheral and Orthodox. Seeing therefore, the whole atholick Church within the Time of the Four Geper ral Councils, did teach, that Mention is made of be Sacrament in the said Chapter, by what Magick, or in my Lord perswade his Readers, Antiquity stands after him? It's not sufficient to regale them with a hunnd ded moral and allegorical Interpretations found in dingathers: But moreover, this Proposition must be Heal oduc'd, Christ speaks not in John the Sixth, of an the Manducation. Now this is impossible, and I bepiriteve, such an Exclusive cannot be found in one anman ent Orthodox Author. This therefore being cery win beyond Dispute, his Lordship was ill advis'd, tree conclude, the 6th Chapter overthrew the Romanish strong Christ from Opinion of the Real Presence, for he to insesse, Christ spoke in this Chapter, of his Real we ch: If therefore, he spoke of the Sacrament, id est, he is an oral Manducation by the Mouth of the Body, he are So omis'd to leave his Real Flesh to be eaten by the Mouth of the Padra had been specification. ner St the Body; but I have prov'd, he spoke of the Sacra-This, id est, of an oral Manducation by the Mouth E 3

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of the Body, therefore he promis'd to leave his real Flu

to be eaten by the Mouth of the body.

And thus I have follow'd my Lord thro' the whole Mass of his Quotations, and now leave the Read to determine, whether our Saviour speaks of the crament in the 6th of St. John? And whether, the said Chaptes is so far from giving any Furtherance the Romanists in this Point, that it utterly overthroutheir fond Opinion? My Lord has certainly missipported the Case, and set forth the Indictment with more Noise than Law. A Man must have strong Command of his Blood, to affirm a Thing so endently salse, without a Blush, he must be as must master of his Face, as of his Conscience.

I have not infifted so long upon this Subject if the Sake of Advantage, but of Truth; for the land in the other Evangelists, and St. Paul, furnish And sufficient to destroy the Protestant Figure, and to fend the Catholick Reality. This I will make go

in the following Controversy.



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#### THE SECOND

# CONTROVERSY.

by the Words of Institution.
This is my Body, &c.

fland the most severe Trial of Scripture, and that ours will not; that pag. 7. he protests, one clear Testimony of the Sacred Scripture for the Pope's Part, shall suffice, idest, at shall suffice, idest, at shall suffice, he is solved (I suppose) to resign his Bishoprick, to set Sail for Rome.

A Affurance

Assurance (I consess) goes a great Way, a meint Considence oftentimes, is more persuasive than unless strong Argument; but the such Rodementade's misel to impose on Fools, and startle Children, they metalic small Impression on those, who distinguish Real his from a Banter. I fear Passion and Interest, when gag'd him deeper in the Faction, than want or clear Texts, and that his Heart was more infect syan with Zuinglianism, than his Head.

For had his Sincerity been as real as his As lo rance, why did he fall off from his Promise? Cests Obstinacy it self desire more plain Texts for a Bu grand Articles, than these? Accipite Spiritum so switchin, quorum remiseritis peccata remittuntur Will. I quorum retinueritis retenta sunt, Joan. 20. Tebat is my Body which is given for you. These are spigh Words of the Son of God, who I suppose is related in curia; they are intelligible without Gloss atiss. Comment, the sirst carries the Priests Power owir sorgive Sins, the second, the Real Presence with the Top of the Letter; they imprint these Train without Study, without Reslection, without study. Trouble of Illation.

If these Texts are obscure, Protestants must bring at a Plunge to define Evidence, unless with they \* Hero Zuinglius, apud Slhus, lib. 4. Theo. 4 pag. 344. they require a Miracle as well as a d Revelation, and will have their Senses convictogether with their Understanding. Altho, the, God with his Blessed Angels shou'd descend sheaven, and swear in the Supper of the Lord, Body and Blood of Christ to be given, to all

Lin the triple Cord of the Real Presences

Than unless with my Eyes and Hands, I shou'd see and is meet the same: Surely Wine had boil'd up this Apopulation Real his Reason! Is not this a bold (I mean) a blassis Reason! Is not this a bold (I mean) a blassis Reason! And an insolent Flight, more proper and for a Devil, than an Apostle? Yet this puny need by ant, who thus dares that Goodness that made him, and the Power that can damn him, crystals loud for Scripture as his Lordship, and process to receive it with equal Submission.

The But (I confess) no Text in the Bible is able in so sway an Understanding, ridden by a rebellious.

wer owing Sheets with Coolness and Impartiality, not with a Desire to find Truth, not with a Resolution to withstand it: I am consident, he will consider, that plain Authority, both Humand and Divine, stand for us; and that those Texts we must bring, are only obscure to Protestants, because the they desire they should be so.

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CHAP.

## CHAP. I.

e Po The Natural Sense of, This is by my Body, imports the Real mpuls Presence.

His Thesis seem'd so evident to the first Re orman formers, that few durst question it. Bezal But Canâ Con: West. Franckly owns it. We have trul ners often said, what I now repeat. That there cannot be for the Propriety of Words in this of the Propriety of Words in this of the propriety of the my Body, but the Papistical Transubstantiation mustrike be establisht. Calvin lib. 4. Insti. Cap. 27. Is so per I six swaded, the words lead naturally to the Real Presideral fence, that plenitudine potestatis by the Plenitude Bu of his usurpt Authority, he exempts them from the Authority of his usurpt Authority, he exempts them from the Authority of his and forbids to construe them by the Adm Laws of Grammar. Brave Zuinglius de Vera & Enfal. Rel. cap. de Euch. Retreats from Hoc est Corpu Sens meum, to Caro non prodest quidquam. Here this infal Reformado Captain retrenches; here, he expects and his Adversaries.

But why do the Words of Institution displease idea him? Are they wrapt up in Ambiguities and Dark Phy. nels? No, for in Expli. arti. 18. He confesses no Ger thing can be more plain, and indeed nothing is the more clear, but the Temerity and daring Insolence the of these upstart Enthusiasts, that either misconstrue, con or deride them,

Infine,

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Infin he Oa

rejudi nd fo ou'd

f Tr uptio andi [61]

Infine, Martin Luther, did sweat like a Slave at e Oar to disengage himself from an Article, so rejudicial to the Progress of his Infant-Church, nd so stifly maintain'd by his Adversaries. He ou'd willingly have wounded his Confcience to gore ne Pope, for these new Illuminati stear'd by Passion, S 1 ot by Revelation; and explain'd Scripture by the mpulse of Spight, rather than by the Rules of Grammar. Yet his Efforts prov'd vain, the Evidence f Truth baffled his Endeavour to stifle it; the Coruption of his Will was unable to bias his Underanding, for (fays he) the text is too clear, and too Reformal to be darkened by Glosses that rise from misty

But what seem'd manifest to the leading Reforners is all Darkness, all Obscurity in the Opinion
of some of their Successors, and my Lord is pleas'd
of sheer off from the Company of his Elders to
trike in with a Caravane of Neotericks, he thought Pro Advantage.

But seeing his Lordship will not stoop to the Authority of his Bretheren, I'll trie to bend his the Admirers with Reason.

Experience is the best Judge of the Natural Sense of Propositions; we cannot consult a more this infallible Oracle, when we split them in to Subject ect and Predicate, and put each Word to the Torture of Logical Speculations, we oftentimes confound deale ideas, And loose the Truth in a Labarynth of ark Phylosophial Nicities. But Experience discovers the Genuin, and natural Impression Words make upon the Hearers, and when upon Examen, we find they are universally taken in such a Sense, we may ue, conclude in spight of Speculation, that it's the obvious and natural. Now.

Now if we look back upon past Ages, we so find the Catholick Sense, receiv'd by all the Christia Societies of Europe, Asia and Africa, at least s eight Ages ( even according to the Confession Protestants.) Nor can it be prov'd by any author tick Record, that it thus universally prevail'd eith he by Intrigue, Disputes or Violence. Whereas i notorious, all opposite Significations, gain'd Groun and Credit, by Cabals, Faction, Contention, a by the bewitching Motives of Liberty, and novation.

A Protestant without doubt will reply, that the Popish Impression, the of some Standing, younger than Christianity, that ab initio non such that such Whilst the Church liv'd in Innocence this we to my Rody raised Zuinglian Ideas; but when she wished her Primitive Orthodoxy with newborn sair; perstition, she lost her ancient Language with he that Innocence, and like conquered Nations, adopt \* Z the new fargon of her prevailing Enemies.

But this is only a specious Evasion, no Answer chang'd her Language, nay, I will prove hereaster at our chang'd her bas not However the has not how the had not have the had not had not have the had not have the had not have the had not had not have the had not had not have the had not have the had not had not have the had not had not have the had not chang'd her Language, nay, I will prove hereafter at of it's evident she has not. However tho' at present we sling the first eight Ages out of the Controvers the Impression it now makes, on eight tenths all Christians, and has made for so many Ages as a strong Presumption, (I mean a moral Demonds of the Idea is as Ancient, as the last Suppose and that, this is my Body, lead the Faithfull of the eight first Ages to the Belief of the Real Presence as naturally, as it did the ensuing. Some Opiniaters are able to elude its Force, and the Prejudice, are able to elude its Force, and the it be easy to laugh at it, it's impossible to resist at the same of the same o it be easy to laugh at it, it's impossible to resisting

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## CHAP.

cit he Sense Protestants give, this is my Body, is obscure, forc'd and unnatural.

As the natural Sense of a Proposition, is, that which presents it self without Effort or inquiry, that is foreign, obscure, and unnatural, which we we to a long application, and much Resection. his Character sits the Protestant Figure to a air; nor do we need any other Argument to prove than plain Fact.

opto \*Zuinglius having past the Rubicon, and bid effence to the Religion of his Foresathers, found

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\*Zuinglius having past the Rubicon, and bid estimance to the Religion of his Foretathers, sound much more easy to condemn the Catholick after at carried a dazling Appearence: His brain workt bon the words sive whole Years; he hammered ten into all Shapes, he beat out a hundred Senses, at cou'd not discover, that, he afterwards embrac'd, and his Sacramentarian Proselytes, have since adoption of, this is my Body, but found it in a Letter of unius. And so he owes his Faith to the Postboy, of to the Gospel, tho' this Hollander, assured him, after than his Authority. So that Zuinglius, was forced the list in the state of the contest of the contest

AP . Zuinglius, Ep. ad Pam. fol. 256.

to ransack Scripture for Arguments, to countent the Error, the other had invented; but the many he read, the more he entangled himself, and might have lost his Wits, as well as his Labo had not a Specter thrown before the dream Apostle, this famous Passage est enim Phase Dome with which he authorised his new found Explicate where White or good Account of the Nod and Admonitor, he wou'd not determine, when at case he were White or Black (id est) an Inhabitant e M Heaven or Hell, and by consequence was no many assertained, he had chopt on the right Send direction than he was, that an Angel had furnisht him hen Instance.

Instance.

Now (me thinks) a Sense struck out of a py T position with such a Violence of Thought, and sense steering out by the Application of the sense steering out by the Application of the sense steering out by the Application of the sense steering of the sense

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The staints, has drawn up a Catalogue of 84 Opitime ons. Whilst such a crowd of extravagant Notions and claim to Truth, must we not conclude, they have also pretensions to Clarity? And that those various are plications are more conform to the Caprice of plications are more conform to the Caprice of eathers, than to the natural Signification of Cau e Words?

In Again, can Words be more obscure, than those, that a carry a plain Sense diametrically opposite to a Meaning of him who spoke them? Shou'd I a Protestant Sir, I present you with a House, and intend only to favour him with its Picture, the entleman wou'd either conclude, that I express a banter, or deceive him: For I suppose, he took of e for a Man of Integrity; for a Man that Has odeled my Tongue by my Heart, that I spoke and wise and good Men do, not as Fools, or Imissor, and consequently, by all the Rules of deceive him a Sense, contrary to my Meaning. The strong of Charity and Prudence, he ought to get derstand me in a Sense, contrary to my Meaning. The strong of the strong o

Authors

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Authors both prophane and divine, and when the have gleaned some Texts which call the Sign anguathe Name of the Thing signified; they sing Paan, if Catholicks lay at their Feet, and demanded Qualimenter. Does not all the World (say they) give a Pich the Name of the Original? Does not our Savie the call himself a Door, a Vine, and his Apostles away Branches? Are not these Propositions the sa intuition with this is my Body? If this will not admit of nown significant Sense, for the same Reason, the other a Si cannot. And thus we shall have one Transubstant This tion upon the back of another, and then our line is ligion will be exactly calculated for Fools rossin Madmen. Madmen.

I answer; As in some Circumstances it is real ou'd able to call the Sign by the Name of the Thody? fignity'd; so in others it is extravagant and rid sk the lous. It is therefore false Logick, as well as ives terodox Divinity, to infer, that hoc est Corpus held have, may receive a figurative Interpretation, ontra cause others do. No; it must first be prov'd, eit romit that all such Locutions are reasonable and consider to the Rules of discourse, or that, at least, this onable have neither can be made good or explorist to the now, neither can be made good or authoris'd or est Custom and Practice.

For then only, the Sign may be call'd by Word Name of the Thing fignify'd, when Law, Use ewon Custom, have established it a Sign. Till this Inst Sign tion be made and generally known, all such pone cutions must be thrown out of Commerce as sant Caulous and extravagant; for how can the Headentral consider such a Thing as a Sign, unless they comminstorm'd of its Institution by Law and Practice and Shou'd his Majesties Governor of Virginia, tell mpost Indian Hoghen Moghen, he wou'd gather no to I know Laurels in his Dominions, that he came to take the laurels in his Dominions, that he came to take the laurels in his Dominions, that he came to take the laurels in his Dominions, that he came to take the laurels in his Dominions, that he came to take the laurels in his Dominions, that he came to take the laurels in his Dominions, that he came to take the laurels in his Dominions, that he came to take the laurels in his Dominions, that he came to take the laurels in his Dominions, that he came to take the laurels in his Dominions, that he came to take the laurels in his Dominions that he came to take the laurels in his Dominions that he came to take the laurels in his Dominions that he came to take the laurels in his Dominions that he came to take the laurels in his Dominions that he came to take the laurels in his Dominions that he came to take the laurely that he came the laurely that he came to take the laurely that he came to take the laurely that he came to take the laurely that he came the

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the im an Olive by his Command; wou'd not the Has angue be very intelligible? And just as judicious, as fone courted an English Lady in Chinese, or com-

de Hence it is evident, these figurative Expressions. What the first Institution of a Sign, are contrary to the swaws of common Sense and Reason; for then the Institution being meerly arbitrary, accidental, and unsolvent to the Hearers, how can they look upon it

other a Sign, without some previous Information.

This being so, our Blessed Saviour cou'd not say, and his is my Body, for this signifies my Body, without old rossing upon Sense, and transgressing the natural sules of Speech. For without a Revelation, how east ou'd the Apostles regard Bread as a Sign of Christ's The ody? Has it any natural Connexion with it? Did they rid sk the Signification? Not one Title in Scripture, as we the least Invendo of such a Question. Nay, as we had all the Reason in the World to suppose the contrary; for in St. John 6th, Christ several Times eith romis'd, he wou'd give them his Flesh for Meat, some add his Blood for Drink. What then cou'd they read this onably imagine, when he said, accipite & comedite, is'd ocest corpus meum, but that he stood to his Words, is'd ocest corpus meum, but that he stood to his Words, nd fulfill'd his Promise? And that if he intended the by Words shou'd not be understood in the obvious Sense, Use wou'd have inform'd them, that he then instituted Inthe Sign, and that confecrated Bread shou'd be look'd chipon as such: Whence it follows, that the Prote-as pant Gloss is unwarrantable, and without Precedent, Heapontrary to the Laws of Reason, and of humane ley Commerce. Nor can they suppose our Saviour inactionded it, without impeaching him of Ignorance or
nposture.

I know our Saviour calls himself a Door, a Vine,
and his Apostles Vine Branches; but surely our Adverfaries

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faries must be short sighted to discover no Different my Bo betwixt these Propositions, and this is my Body; so an instable are metaphorical, and this (say they) is so Good rative, id est, sum in ego sum ostium, ego sum with not the stands not for significo. For who will say, the hat Considered the Chair say a Door on Vicente and Stands. Texts mean that Christ signifies a Door or a Vine Language Whereas, est in boc est corpus meum, is divested But its proper Signification, which imports Identity, at Christ stands for significo; for thus they translate boc est corpus rove heref

meum, bot fignificat corpus meum.

But to retreat from Speculation to plain Fact, de am a ever any fingle Man fince the Birth of Christianing his, fancy our Saviour was a Door, a Vine, or his App horioffles Vine Branches? The Fumes of the Spleen has deteroftentimes rais'd Ideas superlatively extravagan ams if some Hypocondriacks were perswaded, Men we generate of Butter, others of Glass; but in all the Jou e Unnals of Physicians, I never met with one, who a dream'd the Apostles were metamorphiz'd into Vintuition Branches: Yet above a hundred Millions in this priece sent Age, and oftentimes more in the foregoing de violation and have taken, this is my Body, in the Sente on'd Reality. If therefore these Propositions raise to ms same Idea, and make the same Impression, why hing Mankind been so blind as not to see it? So sensels hrift Mankind been so blind as not to see it? So sensless hrist not to feel it? If the Causes are so like, why are the Effects so desparate? Can any Man in his Wits judge feriously, those Expressions, that in all Places a all Times, have been taken in a metaphorical Sent Have any Conformity with, this is my Body, the hath at least for eight hundred Years been underston in the Sense of Reality? No, our Understanding altho' by all the Charms of Prejudice and Passion, are uncapable of such an Extravagance.

Infine, I conclude from the Premisses, it's less certain, the Protestant Comment on, this

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my Body, is obscure, forc'd and unnatural; than that in infinite Wisdom speaks reasonably; that an infinite Goodness cannot deceive; that Truth its self uses not the Jargon of Fools, or Impostors: And infine, had hat Christ being Man, divulged his Doctrine in the

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language of Men.

But besides, St. John 10. it's expressly said, when Christ call'd himself a Door, he speaks it by way of roverb, idest, of Figure and Metaphor. Seeing herefore, Protestants confess these Propositions, dam a Vine, Christ is the Rock, &c. differ not from App horical also. Infine, every Thing that exists, has har determinate Being, there are no individuum vagam ims in Nature; when he faid, I am a Vine, he us'd we general Name of a Substance, that only exists in Jou is Understanding, and he cou'd not be chang'd really who a Thing that has no real Being; but in the Interview of the Sacrament, he took a determinate springer of Bread, and said, this is my Body. Had our need twiour said, I am this Vine, this Door, Protestants the ou'd have some Reason to compare these Propositions with, this is my Body; but he said no such that hing, and I believe they will never dare to say, less hrift is this Vine, or this Door, they remselve less hrift is, this Vine, or this Door, tho' they ranfack aretel the Vines and Doors in Europe.

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# CHAP. III.

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Whether, This is my Body, i not o to be taken in its natural or c Senfe?

TAVING shown by the Confession of the Find Trate Protestants, as well as by Reason sounds o his on Experience, that, this is my Body, in its proper he A and natural Signification, establishes the Real Prohem I now examen, whether it must be taken of or this Sense; and indeed this Controversy wou'd be Kind an End, had we not to deal with Men, who fem against Truth, and oppose Obstinacy to Demonstration: For if the figurative Interpretation cuts up and the most received Laws of Discourse ? If our Savious he I Expression in this Sense be ridiculous, unreasonables, and insnaring? It's clear, we cannot take it in with Sense, without lampooning his two Grand Attribute Divi Wisdom and Veracity.

And on the contrary having prov'd, that the Word naturally import the Real Presence, and that in Bond Sense alone, the Proposition is reasonable, dos Chri not legally forlow, it must be taken in this Sententer Imaginary Impossibilities must give Place to God neon Authority, for we know his Power stretches with than our Reasons, and that it is Madness to measure the Post his Omnipotence by the short Line of our Understate ciple discontinuous and the ciple of [71]

ding; that it's Folly to fet up Plato and Aristotle against Revelation, and a Phrensy to consult Pagan Sophistry, how far we must be Christians; but because, some People are not mov'd with Generals, I will here put down an Argument, which tho' common is convincing.

Body, is the Son of God, who put on our Nature, thot only to redeem us by his Death, but to instruct us by his Life: He is above all Suspicion of Fraud or Circumvention: He cou'd neither entrap us with Amphibologies, or ensnare us with Equivocation, nor want sit Terms to express his Meaning. He institutes a material Point of his Religion, an Article of the first Class, not only for our Belief, but for our daily Use, and Practice. He reveals this Dogm and to his Bosom Friends, to whom it was given to know the Mysteries of the Kingdom of God; He commands Protected the Minds of the Kingdom of God; He commands them to convey it down to Posterity, as the Pledge tent of our Salvation, and an eternal Monumeut of his kindness.

The establishes this Sacrament at his last Supper, and by our Malice, at a Time when the Figures of

He establishes this Sacrament at his last Supper, instruct a Moment before he lost his Life for our Sakes, and by our Malice, at a Time when the Figures of the Law, gave Place to the naked Truths of the Gospiel, when Men are supposed to express their Thoughts without Mask or Fucus. Now is it credible, that the libute Divine Person, who espoused our Nature, and came not the World to instruct, not to deceive and over-reach us; Who gave us this Sacrament as a single Bond of Peace and Union, and never flung it among Christians as an Apple of Discord, shou'd unfold his intention in Terms, as lead Men naturally to a Sense inconsistent with his Meaning? Wou'd he not have gull'd his Apostles? Wou'd he not have gull'd his Apostles? Wou'd he not have imposed on least ciples cou'd not understaud, this is my Body, in any other

72 other Sense but that of the Real Presence, with seller abandoning their Reason, and framing as disadvates of tagious Ideas of their Divine Master, as the enray of a Mob that Crucified him. The Protestant Figure he L with the first Principles of Discourse, of Wisdom his Mos Sincerity (as I have shewed) and consequence they could not restably admin it without suppose well. they cou'd not possibly admit it, without suppose gres. Christ deviated from the Laws of Conversation, so and stands of Wisdom, and Veracity. Whereas the by Sur ral Sense, suited with the Times, Place and Person lt L with the Rules of Practice and common Language lether Wise and good Men in such Circumstances experts of their Mind as he did, id est, they impart the anti-Thoughts in easy Locutions, that convey them good the Hearers naturally without Study or Reflexion. Jonce Things therefore invited the Apostles to interpret Christ's Words as we do; and therefore, they could not give them any other Construction without affecting Reason. wer ting Reason.

Legacy, Christ lest his Church in his last Willal Pr Testament, the Evangelists were Witnesses of the Donation, and, in perpetuam rei memoriam, ha exp enter'd it on Record. We dare not suspect the lat S Authority, nor charge them with Forgery; let eing then turn to the Original, and view the Text. Whalade it, and gave it to his Disciples, saying, this is lans
Body. Catholicks construe the Words in their na al Fo ral and literal Sense, and because their Master in 3110 this is my Body, they bow to his Authority, and the ewe!

lieve it.

But my Lord pities their Simplicity, and with odea Protestant Charity, sends them to Tertullian's Discon fete of the five Senses, instead of Bedlam to recover the ecan Reason. But the Question is, whether a Doze bing H

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dita dellebore, wou'd not be as useful to his Grace, as a divate lesson of Tertullian to Catholicks. For the Words of a Testament must be understood as they sound; repeted Laws of Nature and common Sense, consiring his Maxim: And for this Reason, when Men make used weight wills, they take all Caution to avoid Amphibotion gies. They weigh the Words, examen the Phrase, found study Clarity; and less they shou'd be overseen the liny Surprize, or mistaken by Ignorance, they contested in the Lawyers, and to avoid Obscurity, apply those guas stethods, Prudence and Sincerity prescribe.

is sour Saviour's Testament of less Consequence the lanthat of a Man? Was he less careful to be underem ood, or less exact in his Expressions? Was he less in loncern'd for the Peace of his future Heirs, and for less the Concord of his Children? Was he so ill vers'd the Law of Nations and Nature, that he knew not lists must be explain'd ad literam? And that his Followers cou'd not give his a Figurative turn, without divided the last of Mankind? Was he not then obliged of the only intended to leave us the Sign of his Body) has express his Meaning in words, that literally carry the late Sense, not in those that overthrow it? Now let teing he hath not, we must either conclude, he who had ever to the Church, his Real Body, as how established over to the Church, his Real Body, as how established in the mean imports, or that he intended to set Christians together by the Ears, and to sow Seeds of etermal Feuds, and Discord among the Faithful.

these Terms, I bequeath to my Lord of Armagh a ewel, how wou'd his Grace look, it the Executor adeavour'd to bob him off with the Picture of it? if it is ecause, the Sign is often call'd by the Name of the

oze bing it represents.

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Wou'd this pretty Speculation satisfy his Prett ion of sions, or deseat his Claim? wou'd he not in Spite neer his rare axiom conclude, the Executor had ard of Mind to banter or rally, or that he had turn'd Bar sits cl rupt of his Wits, or his Honesty? And were there rever Cause brought to a Hearing in any Court of Judic, v. ture, wou'd not Master Executor be his'd out with difficult witty Evasion? Nay, a Jury of wise Erasilians, worm defined to the court of the second of the court of the cou certainly vote for the plain words, against such When

extravagant Comment. am a We pretend Right to the Jewel of Christ's Bod inmed we appeal to his last Will and Testament, were gnific these words, accipite & comedite, hoc est corpus men her Now to wheedle us out of our just Inheritance, lense Lordship with Phlegm and Gravity, tells us, i my Locution is improper, that the Sign oftentimes tallicity the Name of the Thing signified, and therefore pine are to blame, to carry our Pretentions higher thes o the Sign of Christ's Body. This is our Right inder Hales cannot be refus'd us, nor more askt without ression justice. But I wou'd fain know, why I bequeate by I my Lord of Armagh a Jewel, invests him in a Rie sto.

to a real sewel? And, this is my Body, entitles retarnot to a real Body? Are not these words as plain lowing those? And if one is capable of an improper Signefor fication, why is not the other? If the words of key r Man's last Will must not be rackt, why must eve ite a

Syllable of God's, be put to the Torture?

4to. In St. 7ohn, cap. 6. our Saviour promise eparthis Flesh and his Blood, at his last Supper he gives p both. Three of his Disciples record the Gift, a end St. Paul confirms it by a special Revelation; hatis mention his Body, not one the Sign of it. Musticult believe when Christ did not appear to be her believe when Christ did not appear to be her believe when Christ did not appear to be her believe when Christ did not appear to be her believe when Christ did not appear to be her believe when Christ did not appear to be her believe when Christ did not appear to be her believe when Christ did not appear to be her believe when Christ did not appear to be her believe when Christ did not appear to the second believe what Christ did not express, or what he dishat Or that he faid one Thing, and intended another of in Who dare frame such a blasphemous Opinion of the L 75 ]

rett ion of God, but those who measure Revelation by pite neer caprice, and set up Temerity for the Stannad and of Religion? How often have these Evange-Bat st cleared doubtful Expressions, and took care to ude. v. 19. Solvite hoc templum & in tribus diebus ræith dificabo illud, St. John points at the Figure, ille anworm dicebat de templo corporis sui. Joan. 12. 32. an ad meipsum, the Ambiguity of the Phrase is Bol mmediatly corrected with this short Comment, rengnificans qua morte esset moriturus. In a hundred men ther Places the same Caution is used. Is the true ce, lense of these Texts, more important than of this s, to my Body, where all the Evangelists exact to stablicity, in phrazing Things of less moment, and or pinely negligent in expressing the Prime Mysterines of Religion? It was certainly above the Power ndee Hazard to push four Man upon the same Exput resson improper and unreasonable too, if they had weath by Regard to the Protestant Signification. Rig 5to. Protestants cannot abandon the Catholick inter-

teles retation without for saking their own Principles, and plain lowing up the very Foundation of their pretended Sig eform. For did they not in the beginning, and do s of sey not still make open Profession to receive Script eve ire alone for the Rule of Faith? Was not this the ry of the first Mutineers? The main Pretence of their rise sparation, and Groundwork of their Innovations? by e gir is pretence they decoy'd in the Mobile, and fir'd Chrit, a endom with the Enthusiastick Zeal of upstart Dogni; hatists. Now if Scripture be the sole Rule, Protestants sufficient believe, what is expressly there, rather than he dishat is not. In four Places, I find this is my Body, other of in one, this signifies my Body, are they not thereoff ore by their own Principles obliged to believe Christ's

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Christ's Body is really in the Sacrament? And where they fly from this Sense: Is it not clear they galls, we up their darling Maxim, Scripture is the sole to re is and invest their own undestanding with that might is Prerogative, which bows to the impulse of expression leading Passion, and receives all the salse Impress re in of Pride and Interest. en, h

I draw up the Argument thus. Those who at expr no other Rule, but the word of God, must ab, this don that Tenet, which is not found in termini fanti. the Word of God, to embrace that which is for is n in terminis. But it is certain, Protestants admit fanti other Rule but the Word of God; it's certa this signifies my Body, is no where found in termi This is my Body, is extant in four Places; theref by their own Principles, they are oblidged in C science to forsake their Doctrine and to received

I proposed once this Argument to a Protest Divine, who very seriously confess'd, it looks w But after all ( faid he, methinks our Saviour she have explained himself more fully. One, this he really and substantially my Body; wou'd have of all dispute; and certainly, had he intended have given us his real Body, he wou'd have favou us to with some clear innuendo. Well Sir (replied and if he had only left us the Figure of his Bo methinks he shou'd have plainly told us so; Ones is the Figure of my Body, wou'd have done the T's finess. But Sir (continued I) he hath been plea Sen to do what you wished he had done; for by tell obsc us, this is my Body. He has told us this is truly inco fubftantially his Body. For certainly he had but a Evid and that real and substantial. It I told you, I saw cason Majesty, wou'd you defire farther Information, s, the refuse to Credit me, unless I express myself int, esquint dialect I saw his Majesty's true and real sists.

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In met. Or when I saw him ride in triumph to St.

The per is the King truly and substantially? Certainly
min to is the King, signifies as much: and as the
few pression is noless plain than the other, so it is
restore natural. When our Saviour convers'd with
en, he followed the common Laws of speech,
and express himself as they did: And as when we
had, this is my Hand, we mean this is really and
with stantially my Hand; so when our Saviour said. fantially my Hand; fo when our Saviour faid, for is my Body, he truly said, this is really and nit fantially my Body. erta

### CHAP. IV.

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Bo Ine

be Real Presence cannot be aded abandon'd without the Ruin of plied Christian Religion.

Sense of, this is my Body, not because the text obscure, or ambiguous, but because, the Mystery incomprehensible. The Words wou'd be plain at a Evidence, did not Sense rise up against it, and asson tremble at a crowd of seeming Impossibilities, they wou'd never contend, Verbum caro factum, establish the Incarnation, more positively than, is is my Body, the Real Presence. But if the absences

struseness of the Dogm, justifies their Figure the sa even any other Reason they alledge, we may one origen draw all the Scripture into Allegory, lit n may discharge our Creed; we may tamely give to Work our Religion, we may strike in with Arius, Mr Expla and Valentine, and turn Revelation into Fit those and

If I ask a Protestant, why he believes the will a nation, the Consubstantiality of the Son with the is me ther, the Distinction of Three Persons in our the Nature, he answers, because it's written, Jon: 1 ous. the Word was made Flesh: id. 10.30. I, and my Here ther are one, Joan: Epist. 1.5.7. These Three rage. One: But why can't Hereticks clap the Figure lay: these Texts, as well as you, on this is my has T They are plain you'l fay, and too clear for gle T or Coment. But are they more plain, Mored to day than this is my Body? if therefore the Plainness, says. Clarity of this is my Body, cannot guard it says the figurative Sense, may they not for the Paul Reason infer, neither the Plainness, nor Clarity smill. defend the other?

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If you reply, you cannot fathom this Myste her those Hereticks will ask, if you can found ion, others? Does Replication nonplus your reason, 23 cramp your understanding? But can you diver this great Arcanum, how the Immense can be contributed into the Compass of a Virgin's Womb? Higher the Eternal can be Born? And the Immutable less come Man without Change or Alteration? The less strange and unusual entering the interior of the compass of the com strange and unusual, yet it implies no Control on ction, tho it be above Reason, It's not again is But the Mystery of the Trinity, seems to de se with the first Principles of Discourse; if two the vice are the same unitertio, Reason protests they are the same inter se. If therefore the Difficulty on one Hand, pleads for a figurative Sense, why lit not cry as loud for it on the other? But give the Word was made Flesh, and these Three are One, Mr Explain'd by Figure or Metaphore, what becomes

Fit those prime Mysteries that uphold Christianiand distinguish us from Jews and Deists?

and distinguish us from jews that seem to with some Texts that seem to the is my Body, with some Texts that seem to in our the Exposition? The very Attempt is dan-n: 1 ous. It puts Arms into the Hands of the worst Hereticks, and lays Religion open to Insult and bru rage. The Marcionist, Arian and Antitrinitarian gur lay a more glittering Varnish on their Blasphey has Tenets, and abet the Figurative Sense of or ge Texts, on which he grounds his Faith, with redre dazling counter Testimonies; the Marcionist, ness say, Verbum caro factum est imports not a real, it to phantastical and apparant Flesh, and subpæna's he Paul, to witness for his Assertion Phil. 2. 7. rity smilitudinem hominum factus est. Et habitu invenut homo. The Arian will pretend that, I, and my Australia are one, imports a metaphorical and moral und ion, not an identity of Nature. And St. John on, 23. furnishes the proof: Ut sint unum sicut nos dive m sumus. And the same Place will the Antitrie cro arian oppose to Three are One.

pable le more than they convince, and rather conche and, than instruct; however, they carry a speinitial one Text, that strikes at the literal Sense of
control one Text, that strikes at the literal Sense of
control is my Body, either in terminis or by Illation:
to de samous caro non prodest quidquam, is unsit for
control vice, for by denying our Saviour speaks of the
text rament in that Place, my Lord has cut of this

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small Assistance, and these Appellations Panis, Vin now applied to the Sacrament, altho' eternally urged ift fi Protestants, have not the Bare Appearance Brea

Difficulty, as shal be prov'd hereafter.

ral Wherefore, seing all the Reasons that more cize Protestant to wrest, this is my Body to a Figure M Metaphore, plead more strongly for these the nable Outlaws, is it not clear, he must either with them, and deny the Capital Points of Cen stianity, or disband from Zuinglius and Calvin e fer

#### CHAP. V.

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The Bishop's Arguments taken; from Scripture, are answere grain

T's Extream hard to frame a Proposition vice, clear, that Speculation cannot eclipse, when ce leave the Natural Idea that imprints Evidence, the call it to the bar of Logick: when we diffed A into Parts and speculate upon the Anatomy: at a gravel our understanding: We wander in a Will pones of subtilities, That overshade Truth and mag tinguish that light which before even dazled and re a prest us.

Our Bleffed Saviour, Luk. 7. 14. faid, Young m Mini I say, to thee arise. A Child imbui'd with the futio Principles of Discourse comprehends the meaning

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the nows by this short, but powerful Command, sed ist subdued Nature, and insused new Life into Breathless Carcass, but if unsatisfied with the ral Impression, we split the Proposition, and cize the Parts, we only torture our Brains to Mists and start Doubts: for who was this is man our Saviour called upon? The soul, was it the body? Much less, was it both. To en Christ spoke the words Toung man, they in e separate: That life-giving Command arise, not pass't his Lips: Infine, the Young Man was entom: A Non-entity, not in rerum natura; thus nonplus Reason to oblige Curiofity, and fink er the weight cf those Difficulties, they have in the Pains to create.

This is my Lord's Conduct. Calvin, Beza, her, together with Catholicks, read the Real sence in the plain, and Natural Sense of this y Body; but the Bishop thinks otherwise of the akter; he will not frame his Judgment by the whole position, but he takes it into Pieces, and racks frain to torture hoc; he hangs it on the Tenof Mood and Figure, to draw out a Protestant nfession: Yet he has gain'd nothing, by this

nfession: Yet he has gain'd nothing, by this tion vice, but the Satisfaction of having obscured Evident ce with childish Speculations, and of convince, the World he was better Vers'd in Sophistry insection. Analyticks.

In to do my Lord Justice, I must declare these will and any under another Climate, and are fix Ages and re ancient than his Lordship: Berengarius Spanthem, and Guitmundus de Veri. Euch. lib. 2. Has similar them to Posterity, together with their these these them to Bishop, whose Business is to kill, earns

not to cure, has drawn off the Poison, and a d in the Antidote behind.

Usher, When our Saviour said, this is my the ne the Word this, did demonstrate Bread, there worms those Words, he affirmed that Bread was his he with but 'tis impossible, that Bread shou'd be Christ's construction and really, otherwise than relatively, for us mentally, and figuratively; therefore our Sancilear affirming that to be his Body, can't be considered to have meant it so properly and really the sancillary. to have meant it so properly and really, but as ex

Ans. 1mo; That Bread remaining Bread, a horeoreally be Christ's Body; I readily grant, and my wester might have spared the Charges and Labor Mark pressing such a Brigade of Catholick Division with the court of the pressing such a Brigade of Catholick Divines wis mouch a Truth, no reasonable Creature questional from the such as but I suppose they were commanded out for the Grand of the Objection lies upon the Pronoun this sculin if it does not demonstrate Bread, the whole I ch be culty falls to the Court of the Objection lies upon the Pronoun this sculin if it does not demonstrate Bread, the whole I ch be culty falls to the Court of the Co culty falls to the Ground. Now that it does s, ar erefo

I prove thus.

If This, in the Consecration of the Chalice: I dox I not demonstrate Wine: This, in the consecration refore Bread cannot demonstrate Bread; But this, in aftrat consecration of the Chalice does not demont his Wine: Therefore this, in the Confectation of a De Bread, cannot demonstrate Bread. Our Advertais fo subscribe to the first proposition, because they at as not deny a Truth so evident. I therefore prove sari second, by explaining the Text, as it lies in Stles Cap 22. Τέτο το ποτήειον, η καινή δια ulty εν τω αματί μου, το δπες δμων εκχυνομι tan Here it's evident, to exxuvorous shed, 4 1 fering in Gender from Stating Testamen

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ed in case from appare, Blood agrees th neither, and consequently relates normprov, so that the Sense runs thus, in the Cup shed for you; this being so, this Cup sonftrates, shed for you. Now I ask what was forus? Not Wine, but Blood; is it not there-sa clear, This, in the Confectation of the Cup does demonstrate Wine? And by Consequence, is it as evident, This, in this is my Body, does not nonstrate Bread?

Moreover, in the vulgar Latin Edition, receiv'd by

western Church at least 1100 Years, both Matthew bot Mark, express the Consecration thus; bic est est uis meus, and both St. Cyprian, cap, 62. and estimulation, de peccat: meri: cap. 24. read it so. Now for my Grammarian, only able to tack together Adheif re and Substantive, will tell us, that Hic being sis, sculine, has no Correspondence with vinum, e sch beyond all Peradventure, is Neuter beyond crefore hic, this, demonstrates sanguis Blood in Orlos Latin, as well as Orthodox Divinity: and ation refore this boc, in boc est corpus meum, must de-

in instrate Christ's Body.

ont his Argument (methinks) has all the Features of a Demonstration, and Beza is of the same Opirefais for Annot. in Luc. 22. he acknowledges frankly, ney at as the Words stand, exzuvo populov neove farily demonstrates Blood; but how Siles he disengage himself from the Dif-Sully? Why, by a Stroke of his Pen, he du tamorpholes exxuvèndues into exxuvonivo,. thus, because he cannot find a Text

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by a Patriarchal Authority, he ma hat dr one, and his Reason is as warrantable the W his Attempt; for exxuvous user (fays he) tant g a manifest Incongruity. Indeed it squares not alty of with his Figure, and so to correct (what he thou etches a Solecism in St. Luke, he takes Leave to common of wide Sacrilege. This is the way to dispatch Business, some to put an End to Controversies: A good Pen, Chris a bad Conscience, will model more Chapten ter is Scripture, than a patch'd Jury can hang honest de Win a Twelve-month. in a Twelve-month. Apo

Usher. When our Saviour said, this is my Bum, that he meant nothing to be his Body but Bread in the evine'd out of the foregoing Words, Luk. 22. vable taking Bread, he gave Thanks, and broke, and angel it to them, faying, this is my Body; for what But t he demonstrate here, and said was his Body, is conthat which he gave unto his Disciples? What dis gave give them, but what he broke? What broke he, es us what he took? And does not the Text express that he took Bread? Was it not therefore of B hat

he faid, this is my Body?

Answer. Here my Lord argues as if his Peerage hon of rais'd him above the Drudgery of Logick, and except is ted him from all the Laws of Sense and Reason, d who carries on his Argument with Pomp, and make one Approaches by Degrees; but this mighty Prepara Blog ends in Smoak, and by Misfortune, regales his Ushe der with a Sophism. How easily may an Infidelance my Lord's Battery upon the Gospel, and in the son! Mood and Figure prove St. John an Impostor, for Insing, cap. the 2. Christ turn'd Water into Windows & Cana Galilea? What did the Maître d'Hôtel taste, et. what the Servants offer'd him? What did these he, him, but what they drew out of the Water Prod.

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hat drew they out of the Water Pots, but what was le the Water Pots? And does not the Text expressy they were fill'd with Water to the Brim? Will a Pro-tant give up the Miracle, and bring in St. 70hm or lity of an Imposture, upon the Evidence of this on eached Paralogism? I suppose not: But then, why man oud we desert the Real Presence? The Bishop's Christians; and if the one be inconclusive, the term of salso. But the Maître d'Hôtel, tasted Water the de Wine, and does not Christ affure us, he gave Apostles his Body and Blood? Hor est corpus mem, hic est sanguis meus? Are those Words more ead in than these? And if St. John's Testimony be revable against an Infidel, why shall not the other nd angelist's words be taken against Protestants? hat But to come up nearer to my Lord's Objection, s confest Christ took Bread, but then 'tis deny'd the gave his Disciples Bread: For the same Text as-he, esus, he gave it not till he had blest it, and said, elly is my Body; and this Omnipotent word made it f Bhat he call'd it) his Body; so that the Apostles eiv'd not what Nature fram'd, but what the Benerage hion consecrated. Because by the Benediction, Nature

on d why shall we not believe with St. Cyril, that he nake o once chang'd Water into Wine, has chang'd Wine para o Blood, cat. 4.
his Usher. Our Saviour adds, do this in Remembed of me; therefore, what he gave his Disciples,

exculf is chang'd. Amb. lib. de iis qui initiantur, cap. 91.

the sonly a Memorial of his Body.

Wind the form of t

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and Blood of Christ under the Appearance of B and Wine, as a Memorial and Representation of Passion. Now because this Sacrament is a Memos of Christ, my Lord very confidently infers, in present the series of Christ, my Lord very confidently infers, in present the series of Christ, my Lord very confidently infers, in present the series of the series o of the Father's Substance, tho' this Similitude were sense company'd with an Identity. These Rubs lay in men way, and my Lord had not the Power to move the ever nor the Courage even to endeavour; and indeed than can he pretend to prove, that the same Thing or w not be a Figure or Representative of it self, with ift por crossing upon St. Paul, and commencing Am said. The Real Body therefore of Christ under the Spange of Bread, is a Memorial of it self upon the Cate, a nor does this Affertion imply any Contradiction, east

of does this Affertion impty any Contradiction, east even Difficulty: It's conform to Scripture, avoid of by Fathers, and receives no check from Reason. Con Usher. The Pronoun This, which is the first of need Sacramental words, does point at some Substanted which was then present, when our Saviour spoke word, but no Substance was then present but Bre send seeing according to the Romanists, the Body of Conference of the Sentence; and the last Syllable of the words be compleally income.

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The mod: VV hat other Substance therefore, can they be this to signify, but this Bread only.

The modern of the this to signify, but this Bread only.

The modern of the this to signify, but this Bread only.

The modern of the this to signify, but this Bread only.

The modern of the this the significant convertifies, who where in this Objection with a Flourish, they suppose it stabs the Real Presence, and of the my Lord's Phrase) cuts the Throat of Transubstance.

The modern of this to signify, but this Bread only.

The modern of the significant convertible to the suppose of the significant convertible.

The modern of the significant convertible to the suppose of the su on, is the Scaramouch more than the Divine: You had id think he either rail'd in Bedlam, or buffoon'd the Stage, his Period square's so well with both wes. Heus vos alii (says he) quinam estis? Panains Attertii accidentarii, quartos volo. Corporei sure, Quinti accedant momentanei. Sextos expecto. ith sviduo vagi sumus, quâ in urbe frequentes! Trage-lea orum Hyppocentaurorum job bombis in vacuo ludentes. Here is Folly in Abundance, but not a grain were sense; but when Proofs cannot be argued out of yin menance. they must be turn'd into Ridicule; y in intenance, they must be turn'd into Ridicule; than the Catholicks, and if these sink under it, the man the Catholicks, and if there link under hydren in the catholicks, and if there have ask, if with ift pointing at the VVater Pots fill'd with VVater, and faid, this is Wine, and by that Act wrought the Springe; wou'd any prefent have disputed the Microscopic easily might a young Logician dipt in my Lord's wood stocky. have prograted the Guest, and perswaded volt of ophy, have puzzl'd the Guest, and perswaded olophy, have puzzl'd the Guett, and perivaded for Company out of their Senses? For says he, This, ft of the at some Substance present, when Christ ethat word, but no Substance was then present, oke Water; seeing VVine came not in, till the whole tence was compleat; therefore This, cou'd deaft a lattate nothing but VVater; and by Consequence, and the company of the company possibly be ng VVater remaining fuch, cannot possibly be utypine: Either Christ impos'd upon you, or you

mistook

mistook a Figurative, for a simple Proposition. He down is the Bishop's Argument to a Tittle, and if a Profifere stant returns a solid Answer, he will at the same Again

fatisfy my Lord.

It is an Illusion to contend, that Christ must ency lected an Expression more clear felected an Expression more clear, and more in rily a ligible; for why cou'd he not use, this is Wine? Dress'd it not raise a distinct Idea of what he intended to blig'd nifest? Is not a Proposition clear when it forms ody, false Notions, when it forms but one, and even we oth out Pains or Study? I wou'd have Protestants to us mutheir Creator, and teach him all the Secret whole Grammar, and all the little Niceties of the Syn ression

Indeed my Lord seems to have affected the wour ployment; for pag. the 38. he suggests some Em avious fions more proper than, this is my Body, to mark andir Change: For he desires the Reader to take Not This that the words of Confectation are not, this shadis is my Body, nor, this is made, or, shall be changed ave e my Body. Now what means this, but that if Chen it had been pleas'd to express himself in the Billine sa Phrases, the Dispute between the two Churche se had been at an End? The Real Presence sexpetriumph'd over the Figurative, and Geneva had ome refer ceas'd her Action against Rome.

But by Misfortune, Difficulties wait on these ore pressions, and Christ had spoke no more intelligionse in my Lords, then in his one. For I ask, what Now in this shall be my Body signifies? It demonstrates ande Substance then present, but no Substance is then igura sent but Bread; This, therefore points at Bris Therefore by my Lords Conclusion, the Sent for t the Proposition must be, this bread shall be my my bo fome following Instant. But in no Instant, he ad can be really Christ's Body, therefore only for substantively. Does not therefore my Lord's Object demonstration.

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Hodound upon himself? And has he compos'd the a Projifference by this new Invention?

met Again. This shall be my body, and This shall be lang'd into my body, ly open to another Inconveuffliency, very material, viz. they infer not necesrein rily a sudden Change, for tho' Christ (had he exd to blig'd fooner or later, to turn the Bread into his orms ody, yet they determine not the When. This requires en was other Act, and then returns the Question, how nts must be explain'd? Speculation wou'd conjure up cres whole Train of Difficulties against my Lord's Ex-Syntessions, but these evince enough, he was not the wour'd with a greater Gift of Charity, than our Expaviour, and that he tilts at his Adversary without nark anding on his Guard.

Not This is made my Body, I confess will do as well as shibis is my body, and Christ (had he thought fit) might ng'd ave express'd, the Change in that Language; but Out it must be granted these Propositions are virtually Bill te same. And the first expresses openly the change, urd he fecond tacitly includes. Nay, this is made my body, had ome substance, not Christ's Body; For this is not resent till the whole Proposition be compleat; thereness ore it demonstrates bread, and by consequence the llighense is, this bread, remaining bread, is made my body. nat Now Bread remaining fuch, cannot possibly be est nade Christ's Body really, therefore it's made only Be his Instance and the Method will do us Service.

enfor this, in this is my body, and this, in this is made my my body, demonstrate the same Thing.

B 2dly, I deny the Pronoun This, did demonstrate any fig substance present, when our Saviour pronounc'd it: It demonstrates the substance that was present, when the cdo whole G A

whole Proposition was compleat, and this suffices not for the Truth of the Proposition, because it is not uk. 13 culative, supposing this total Object existent, but on consumative (id est) it gives a Being to the Thing mity: demonstrates. Now seeing the Cause is always an ou are cedent to the Effect (Prius est enim esse qualivery operari) and that neither the Subject This, nor is season of Christ's Body in the Sacrament, it must be cound be pleatly pronounc'd before the Substance be existencent, and by Consequence, before it be demonstrated as pre-existent, and the truth of the Proposition dependent on it's Conformity with the Object present, are, be demonstrated when it's compleatly sinish'd. Whence moly follows, that Christ's Words are true according to buoy follows, that Christ's Words are true according to buoy follows, that Christ's Words are true according to buoy most strict Rules of Logick, tho' this demonstrated not any Substance present, because it marks and & Ushe monstrates Christ's Body really present, the Momentatth this is my Body, is pronounc'd. And that our A ion versaries may not vainly reply, this is an airy Sp. Acc culation, beaten out of a prejudic'd Brain to refit i no a drooping cause, an imbroyl'd Discourse without Re ory son, or Precedent, let them restect on this Command e of our Saviour, Young Man, I say unto thee, and stood Did those Terms, Young Man, mark, or pouniffs

at any young Man present, when they were premse nounced? It's certain, they did not, for the Imile. Man was not then in being; his Soul was, Guanfu knows where, and his dead Corps on the Beer. It fag young Man began to be, when he began to breat ence viz. When the whole Command (Young Man, 1) is unto thee, arise) was compleat. Young Man then it fore, did not demonstrate a Man present, but to be n; Who dares accuse the Expression of Impropries R Yet it's only proper and true, because it's practical a creation. [ 91 ]

of ak. 13. v. 12, our Saviour healed a Woman by its conouncing, Woman, thou art deliverd from thy Ining emity: It's clear when our Saviour faid, Woman, and art deliver'd, this deliver'd, markt no prefent quelivery; for she was not then freed from her or isease, there wanted, from thy Instrmity, to comment the instrumental Cause; till this was adequate, Cause remaind in the State of Weakness, our Saviour cound her; Delivered therefore, denotes a Cure not interested in the state of Weakness, our Saviour cound her; Delivered therefore, denotes a Cure not interested in the state of Weakness, our Saviour effect, but to come, when the whole Proposition and spronounced. Were it necessary, I could correspond to the sum only inquire after Truth, will end mbly submit to one, and those who meerly study to buoy up a Faction, will proudly with stand five stranderd.

omenathe Bread which we break, is the Communior Accident properly belonging to Bread it self, rested not to the body of Christ (which being in a Re ory, cannot be subject to any more Breaking) much evidently shew, that the Apostle by Bread, unor an stood Bread indeed; neither can the Ropolitis well deny this, unless they will deny to promselves, and confess, they did but dream all this examile.

or. In sage, he commands it out with such an Air of Conbreatence and Insult. I confess, a Man is pincht, when the strong there fall by his Adversaries Hands, or his toben; but for God's sake, why does this Text clap priest. Romanists in the Pound. Why can't they step ical at this enchanted Circle without leaving their determinants.

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Wits behind? Or, why must they confess thender dream, when their Eyes are open? Altho' bre hat pr ing be an Accident properly belonging to Breathrm yet methinks without walking over the Rules the He Custom or Speech, it may be applied to Christ's Bot ion of shrowded under the visible Species of Bread, for anon very ordinary to attribute to the Thing cover'd, we ady n properly belongs to the Vail, or Cover. Did schri our Saviour say, who has toucht me, when the potter, Woman, only toucht the Hem of his Garmen I gra Did he not attribute to his Person, what propremned belong'd to his Garment? May not our Savior Peter Expressions be a Standard for those of other Moth in And will my Lord accuse those of Incongruine Sul Christ has stampt with his Approbation? With take j Doubt, my Lord has fometimes complained her Log wet, when his Cloathes only bore the Brunt of le fan Shower: Yet I suppose, he did not correct the Lord N tion as improper, or Extraordinary: Or had anote real impeached it of Impropriety or Extravagance ames question ) whether he wou'd have judged him ceiv's obliged to cry out Guilty. Do we not often fay, which whole Skin? When our Bodies are found, and tit for Cloathes alone, carry the Marks of old Age to He the ungentile Usage of a Tenterhouck? Yet tonce. Expressions are only justified by the Authority main Use and Custom, and are acquitted of Extravaga e said because it's lawful to ascribe to the Thing con have what in Rigor belongs to the Cover. Why the straight fore must St Paul, be debarred the common idly, vilege of Mankind? If I can say, I am lessing the not one Drop has touched my body; or a Paul I am rent and torn the my Skin be intire, with hich trespassing upon the Rules of Speech: why make not the Apostle attribute to Christ's Body, we have thender the Species of Bread, the accident of breaking, or that properly belongs to the Vail? In a word, I reafirm, that the Sense of St. Paul, may be this: les the Heavenly Bread we break, is it not the Participa-Bolion of Christ's Body. You will reply, this Expliforitation is ridiculous, because it imports, that Christ's dishody which we break, is the Participation of the Body id (Christ, which is an Expression just as wise, as

po eter, is Peter.

mer I grant this is an idle Proposition, and conopenned by Logick and good Sense: Yet this Man wiot Peter, is received by both; notwithstanding it Moth includes and fignisies the same; but in the First, gruinge Subject and Predicate raise the same Idea, and Vith ake just the same Impression; Or, to use a Term her Logick, they are not only really, but formally of e same, and therefore the Locution is Childish Land Nugatory. But in the Second. Tho' this Man anote really Peter, yet formally it is not; that is, it nce ames a different Notion, and for this reason, it is him ceiv'd as legal, and useful. Now tho' Christ's Body ay, buch we break, is is not the Communication of the ep day of Christ, shou'd be Identick and Nugatory, and tit follows not the other is, because the Subject, gelle Heavenly Bread we break, frames not the same et Monceipt, the Predicate do. Here the Reader fees, oring maintain that Christ's Body (tho' in Glory) may ragate faid to be broken, and yet am not perswaded cor have denyed my felf, or that all the Romanists y the ftruck with a Lethargy.

mulfing or confectating, this I gather, first out of of Paul, 1. ad Cor. ch. 11. v. 24. This is my Body, with hich is broken, κλωμένον for you; here you acknowledges, that κλωμένον

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or broken, signifies, sacrificed, frangi interpretor imm whing lari. Cal in cap 11. 1. ad Cor. Seeing therefore, it iid, an expression of the same Author in the same him Epistle, and on the same Subject also, why shall estant not have the same signification in the Text cite Vine by my Lord? Secondly, the words immediately prof Conceeding, determine this Sense, the cup of Bless somm which we bless, is it not the Communication of the Blood of Christ? The bread which we break, is it m 2. The bread which we break, is it m 2. the Participation of the body of Christ? As therefore, i he describes the Cup, not by words that fignism, Distribution, but Confectation, or Blessing; and what he says of the Bread, is to be taken in then I same Manner, id est, the bread which we breat then must fignify the bread which we offer, facrifice of, in consecrate: And consequently by Bread, he doe is the not mean Earthly Bread; for such was not offer do ink o Sacrificed for us, but Heavenly, viz. The Body of fall 'th Christ.

Usher. Matth: 26. v. 27. That which our Savioration bid them all drink of, is that, which he fays wat the his Blood; but our Saviour cou'd mean nothin cratic but the VVine, when he faid, drink ye all of it ion to because the words were uttered by him before the ende words of Confecration, at which Time, our Adva ood. words of Confectation, at which I line, our run. Ushe faries themselves confess, that there was nothing Ushe in the Cup but VVine: It was VVine therefore the Wi which he faid was his Blood.

Answer. 1. I suspect my Lord's Pen ran her Blo before his Judgment, and that the itch to object, it took place of Reflection; for had he weight to the Passage, he had found it no less Enemy to the Angles Protestant, than to the Catholick, and as contrar exts to the Sacramental, as the Real Presence; for the derst which our Saviour bid them drink of, is that who on the said, was his blood, but our Saviour cou'd must the nothing

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um othing but pure and not sacramental Wine, when he any him before the words of Consecration. If a Procit Vine was not made Sacramental by the words pref Confectation, let him consult the Rubricks of formunion, and he will find this vain Pretence contacted by the publick Authority of his Church.

The words, drink ye all of it, are not affereforme, id est, they affirm not what then was in the gnifup, but they are preceptive, id est, they com-; and the Disciples to drink what shou'd be in it, then presented; who can better inform us what red then contained than Christ? And does not he re of, in most express Termes, this is my Blood? dot is therefore true, that what our Saviour bid us rdo ink of, is that which he said was his Blood. But dy false he cou'd mean nothing but Wine; for o' these words were uttered before the Consevioration, when there was only VVine in the Cup, wit the Command drink, obliged only after Con-

othin tration; and therefore drink you of it, has not rere the ended to offer them after consecration, viz. his

dver ood.

othin Usher. Matth: 26. 29. Our Saviour adds, I will efore t drink hence forth of this Fruit of the Vine; Wine, or the Fruit of the Vine, cannot be really her Blood of Christ; therefore, when our Saviour object is, it was his Blood, he cou'd not mean it to

eight so substantially, but Sacramentally.
to the Answer. I perceive my Lord is better stockt with ontrar exts than Reason. That he read more, than he for the derstood: For had he spent a cool Thought who on this Passage, and taken the Pains to reconcile three Evangelists, who have penn'd it, he had rothing

perceiv'd

perceiv'd the Place establishes the Real Presence Conservidentiam. And by consequence, that he has mistate as the a Proof for an objection, to make this Assembly as good. I appeal to St. Luk. ch. 22. v. 14. 15. 16. reaking who sets down in Order, the whole Series of tak. last Supper. For I say unto you, I will not drink ghis the Fruit of the Vine, until the Kingdom of Gody. To come. And taking bread, he gave thanks, he broke, eyong gave it to them, saying, this is my body; and in he to manner, the Cup, after he had supped, saying: This the of the Cup, the New Testament, in my blood. By the Fruit of the Vine, was spoke before the Institutions of the Sacrament, and belonged to the legal Cup, Hence I argue, our Saviour openly declared, needs wou'd drink no more VVine, after he had taken of the legal Cup: But it's certain, he afterway drank of the consecrated Cup: Therefore it's cause, tain, this Cup contained not VVine. It's manife (at then, if we stand to St. Luke, my Lord was or edit seen, when he urged, I will not drink of the Fu'd reference, when he urged, I will not drink of the Fu'd reference, that it invincibly the monstrates Transsubstantiation,

But a Protestant will reply; if I infer the was cer in Question, were spoke by our Saviour before p: Tonsecration of the Sacramental Cup, because there take place in St. Luke's Narration, they may and St. equal Justice contends, they were uttered after Comara secration: Because in St. Matth. and St. Mark., there of the follow it. For here are two witnesses against a misy and both without Reproach.

Answer. Tho' my Illation be legal, the Protesta otesto is not, because two pretend not to pen a distinct he en and orderly Narration, as St. Luke does cap. 1. Ven our's They make no Mention of the legal Cup: And this

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consequence, we cannot guess to which the words as they stand in them) have Relation. Infine, we

the as they stand in them I have Relation. Infine, we then ay adhere to the Authority of St. Luke; without reaking upon the Veracity of St. Mathem, and St. of tark. But we cannot give it up, without impeaching him of falshood.

In the standard of the Confectation, I will suppose the words objected, I will not drink hence the this Fruit of the Vine, were spoken twice; we see before the confectation with reference. y tice before the consecration, with reference of the legal Cup, as in St. Luke, and then after itut onsecration with Relation to the Sacramental Cup, as in St. Matthew and St. Mark. This d, incession gives all the Force to my Lord's Artal ment, Protestants can desire: And more, than erwa ey dare ask as due; but this will not better his i's quife, nor prejudice mine; for still we must fupnamille (as an unquestioned Principle) That St. Luke's on edit stands firm: He writ by Inspiration, and e Hu'd not blind Truth with Falshood. Seeing theretneff re, he represents our Saviour protesting, He wou'd bly t drink any more Wine after that he drank in elegal Cup; it must be confess'd he did not. But wos certain he afterwards drank of the Sacramental foret up: Therefore it's certain it did not contain Wine. used therefore these words recorded by St. Matth. ay wd St. Mark. but I say unto you, I will not hence er award drink of this Fruit of the Vine, were uttered k, the Consecration, this Fruit of the Vine, cannot after mify real VVine, without we clap an untruth on the Son of God, who drank Wine after he had onested, he wou'd drink no more, or upon St. diffin ke either for misreporting, or misplacing our Sa-1. Ven Our's words, to reconcile the Evangelists (even And this Hypothesis ) we must say, Christ meant by this Fruit of the Vine, when he pronounced the hay A position the second Time, not an Earthly, but to a Heavenly Vine. viz. himself, who fohn 7. stilled himseper a true Vine; thus we see how unhappy my begin has been in his Choice of Scripture: He has ide, to staken a Proof of the Real Presence, for an Chair jection against it, and rais'd a Battery against his But self; indeed he is more kind than ordinary. Fund here he quotes, and argues for me too, and give here he quotes, and argues for me too, and give up at Discretion both Text and Margent.

Osher. St. Paul says 2. ad Corinth. cap. Sig

This Cup is the New Testament in my Blood, but onter Cup or the Thing contained in the Cup, is not gure New Testament, otherwise than as a Sacram men of it. So our Lord says in Genesis, cap. 17. Te to 20. 21. This is my Covenant, or Testament: Hed opresently expounds his meaning: It shall be the state

of the Covenant betwixt you and me. Figure Answer. 1mo. It's false, the Thing contains they

the Cup is the New Testament, no otherwise, tensy as a Sacrament, for last Will or Testament, hastory I Significations, both common, both proper. Firstake, signify's, the Testators interiour Act, or Decree, gnored

which he disposes of a Thing in favour of another it

zdo. For a publick and authentick Sign of the ital Criour VVill. In this Sense, Scripture is call'd the or sand New Testament, in as much as the one declars, wand expresses the Will of God, by which he enclook on the Jewes (upon certain Conditions,) a livest of Right to temporal Blessings; and the other ned Christians, a Title to Eternal: In this Sense a ment all the Sacraments, and (chiefly) the Eucharist he of most properly, the New Testament; because it's not as we a most authentick Instrument, declaring our Dir on the Testator's Will, of conferring on us a lawful title of School Heaven; but also, because it contains really, the

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by Leeing in all rigor with the Eucharist, I constructed in the Cup is not only the new Testament as

At the But 2 dly. I will suppose to favour his Lordship's hument, that Christ's interior will is properly light New Testament, that the Cup is only the nof it, and by Consequence, that St. Paul calls be Sign by the Name of the Thing signify'd; yet but outened, Catholicks have Reason to acknowledge not gure in this expression, this Cup is the New ramment in my Blood; and that Protestants have 7. We to clap a trope upon this is my Body. I know: he see our Adversaries fancy the Parity is so exact, the set illation from the Figure in one Place, to

Figure in the other, so plain, and natural, and they conclude us stupid to Folly; or obstinate to se, they; but to take these Gentlemen's Considence has by lower I must assure them they lie under a First ake, and that their Triumph is built on affectation

cree, gnorance.

nother it's certain a Picture, Map &c, by the unithe in al Consent of Mankind, are designed to reprethet or signify, and you will not find a Man in his
lectars, who at the first Sight of such Things does
the look upon them as Signs or Representatives: Now
a kiese signify, or represent naturally, so others are
other ned as naturally to be represented: Contracts,
as ments, and Auiances are of this Number, for
harist he one Side, these being interior Acts of the
note, which come not within Ken of the Senses:
Dir on the other, it being necessary for the Sup-

ally, he avoiding of surprize, and sencing against.

Furbery

Furbery, that these interior Acts are made blick, and authentick; for these Reasons, I say Has require some exterior Sign, and if we survey han Practice of Mankind, we shall find these sent id h Marks have spread, as far as the Custom of the States, Testaments, and Alliances; in a Word, not of single states. Hence the very Word Testament is sufficient to an and the Thought, that all Men naturally have, this exterior Thing is the Sign of the interpretation of interpretation of the interpretation of inter confirmed by the concurring Confent of all Name ls us between Testaments, or the interior Acts, of e fe Testator, and the exterior Acts that mark the ent therefore we judge the Cup for (the Thing of tained in it) to be the authentick Sign, that seak and publishes Christic interior Will publishes Christ's interior Will, and therefore king this to be a Significant ing this to be a Sign, it may take the Name of Chi interior Will, which is the Thing fignify'd, at properly the New Testament.

But when did Men dream of instituting Bread a Sign? By what Medium can Protestants processed as necessarily as his interior Will, or Testame

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Has Bread a more natural Relation to Christ's Body han to ours? Or when he said, this is my Body, id he upon the Spot explain himself with a viz. he sign of my Body? It's therefore against Reason of suppose, the Apostles lookt upon the consecrated bread and Wine as Figures, or signs of Christ's Body, and by Consequence, it's against Reason to suppose, the lames of the Things signify'd, viz. of his Body to Mand this Solvein Consequence.

And this Solution satisfies the second Example we, ken out of Genesis, this, viz. Circumcission, is my wenant. For First, as I said just now the exterior of gn of a Contract, is properly, and in the most dy algar Signification of the Word, a Contract. 2dly. The shape signification of the Word, a Contract. 2dly. The shape signification of the Word, a Contract, and is ing without new Information known, and confirm red as a Sign, it may be affirmed of the Thing, it misses; yet notwithstanding, tho' this Expression be sain, to take away the very least Occasion of Error, and commediately adds, it shall be a Sign of the Covellish be understanded, this is my Body, as God told so, of the same of the sign of my Body; but the same of the same of the same of the Sign of my Body; but said did not, which is a Mark he intended the Words wid be understood in their natural and obvious of the saincation.

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#### CHAP. VI.

#### A Passage of St. Austin d th answered.

Y Lord contends, this is my Body, import Na Y Lord contends, this is my Body, or, nes to more, than, This fignifies my Body, or, nes to is the Sacrament, or Sign of my Body; and to igns:
pose on his Reader, he appeals to St. Austin, ings;
calls upon this great Man to avouch for his Ent wit
He has pitcht upon two Places. 1mo, Upon his ledien. ad Bonifacium: 2do. the 57. Question in Levitice in a

Usher. And generally for all Sacraments, it of Rule is thus laid down by St. Austin; if Sacraments Frances did not in some Manner of III. ments did not in some Manner of VVay, resultion the Things, whereof they are Sacraments, they shen co not be Sacraments at all; and for this Resembla Christhey do oftentimes also bear the Names of the The had

themselves: As therefore the Sacrament of the Bod it as Christ is after a certain Manner the Body of Chron in and the Sacrament of Christ's Blood, is the Blood ay he Christ, so likuise the Sacrament of Faith is Fait ved I Answer. I grant with St. Austin, that Sacrament the refemble in fome Manner the Things when? they are Sacraments; for being effentially Sat matthey must have some peculiar Relation to course Th

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Things they fignify; why else do they represent ne Object rather than an other? This is the ouncil of Trent's Doctrine in plain Terms. Seff. 3. Cap. 3. Commune boc quidem est sanctissima Euaristia cum cateris Sacramentis, Symbolum esse rei ura. Moreover for this Reason they oftentimes bear e Names of the Things themselves. And if my Lord ou'd stretch the Rule no wider, our Contest wou'd at an end; but this will not do his Busness, d therefore he extends it to a larger Compass, ın an the Saint intended: This oftentimes restrains e Rule to particular Cases and Circumstances; d denotes, that it must not be lookt upon as iversal. Sometimes therefore, Sacraments bear impe Names of the Things themselves; and someor, nes they do not; they do, when known to be to sos: They do not, when confidered meerly as din, ings; and by consequence the first Institution falls s Ent within the Compass of the Rule, for then the his le dience without a Revelation cannot consider ities as Signs. Now this Limitation no less conm to St. Austin, than to Reason, deseats my nts, id of the Advantage he intended to make of this Sauxt. For this is my Body, was Spoken at the very Inrefer ution of the Sacrament (id est) of the Sign. How y she cou'd the Apostles know Bread was the Sign mbla Christ's Body, and how cou'd our Saviour, altho' e The had only made Bread the Figure of his Body, Bed it absolutely his Body, not seeing any Dispof Ch on in the Apostles to consider it barely as such? Blood ay how cou'd he, without trespassing upon the re-Fail ved Principles of discourse, without dispensing cram h the Laws of Sincerity, Prudence and Reawhen ?

ly Set may be objected, that in Spight of my course, St. Aufin is of an other Opinion, for H<sub>3</sub> thus

thus he concludes, as therefore the Sacramen mely, Christ's Body, is after a certain Manner, the Body rethe Christ, and the Sacrament of Christ's Blood, is the Blood, of Christ, so likewise the Sacrament of Faith, is Faith ody in Answer. 1 mo. Our Advertaries look big at and the Appearance they stand on Tiptoe, and with Distant the

and Infult cry, Victoria; but I pity their confidence unt of and smile at their Folly. For it's certain, the Sa all the pretend to mark what we must believe. The san be ject before him led him to confider in the Euclewise rist, the Quality of Sign and Sacrament, in It is der to satisfy the Query of Bonifacius, how Installico can in Propriety of Speech, be said to believe by Schreeiving Baptism, althor being void of Reason, its Faithave not actual Faith? The Saint answers, they mare see the saint answers, they mare see the saint answers, they mare see the saint answers. because they have Baptisin, the Sign or Sacrame nent of Faith. Now to support the Reasonableness he S this Reply, he was obliged to shew ( seeing B ent. tisim is not properly Faith, but only the Sign, And Sacrament of Faith) that it's ordinary to call fire; Sign by the Name of the Thing, it signifies. For the proves by the Example of the Eucharist, Qual which the exterior and visible Species are honor he is with the Name of Christ's Body, thus we say, Christian Body is divided, that we tast it, that we see it, Christian tho' strictly these Expressions agree only with of F. Accidents. Accidents.

This being so, St. Austin had Reason to say his P Sacrament (or exterior Species) is call'd Chi hat I Body, because it is the Sign of it, and that it be not properly (but secundum quendam modum) call'o Body, and as all our Divines teach, that the still she species are Sacramentum, a Sacrament, with quat being res Sacramenti, the Things signified; so Block cannot receive it's Name (viz. of Christ's Body) at this

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mem sitely, but secundum quendam modum to wit, as they be be be sign of it. The Saint's parity therefore runs to be blook is after a certain Manner the body of Christ's at ind the Sacrament, or exteriour Sign of Christ's blood, Differ the blood of Christ: So likewise, Baptism the Sacrament or Sign of Enith is Enith And soin and the Sacrament. denoment or Sign of Faith, is Faith. And as it's no Lie to e Sa all the exterior Species of Bread and VVine Christ's oes ody and blood, because they are Signs of them: So it e Sam be no Lie to say, Infants believe, because they have Eucli neived Baptism, the Sacrament or Sign of Faith.

in It follows (will a Protestant say) out of St. Austin's Institution of that the Sacrament or exterior Species by Christ's Body, as the Sacrament or Sign of Faith, , is Faith; but this is the Sign of actual Faith, not y moresent, but absent in Infants; therefore the Sacraramment of Christ's Body, or the exterior Species) is ness he Sign of Christ's Body, not present, but ab-

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gn, Answer. This Argument has more Light, than sall fire; and much more Appearance, than Solidity; s. For the Saint, only takes into Confideration, this ist, Quality in which they agree, viz. that both receive non he Names of the Things they fignify; the exte-Chrision Species of Bread and Wine, the Names of it, Christ's Body and Blood; and Baptism the Sign ith of Faith, the Name of Faith, the Presence or abfence of Christ's Body and Blood made nothing to fay this Purpose. In his Book Contra Adiaman he proves, Chathat Blood may be call'd the Soul, (it being the Sign of at it because the Rock which was the Sign of Christ, is m) call'd Christ; Sic est Sanguis anima quomodo petra erat the Christus. Did he pretend this comparison was adewith quate? That the Rock was the Sign of Christ, just as 10 Blood, is the Sign of the Soul? who dares charge this great Man with such a childish Extravagance? He H4

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He knows without Question, the Rock was affion, Sign of Christ absent, and Blood of the Soul pute C sent; but because this Difference neither streng t contains ned, nor weaken'd his proof, he regarded it in tonly for his Business was precisely to shew, that ast in the Rock, tho' only the Sign of Christ, is by the Apollurche call'd Christ; So Blood, for the same Reason on heiner the Sign of the Soul many he call'd force being the Sign of the Soul, may be call'd fame Soul: So in the Case before us, he infers, the M Baptism, the Sign of Faith, may be call'd Fat Now because the visible Species of Bread and Winsewortho' only a Sign of Christ's Body and Blood, infinitionalled, his Body and Blood, the Presence or al control of the Bread and Blood, the Bresence or al control of the Bresence or all controls are the Bresence or all sence of these made no Alteration in his Argume affert

Alas! When we compare Things, who can dy tw pect a perfect Agreement? Such Comparisonism are hard, if not impossible to be found. There ding jects, that have the greatest Resemblance are uf, a without their Differences; and therefore we me of banish all Parities, cut off Conversation, or sit doe. The rift, with those that halt.

The great Cardinal Du Perron returns anothirely Answer in his learned Treatise of the Euchan polate and I think it stands as a constant Demonstration elent that Protestants abuse this Father, when they pol sign the Text in Question, against the Real Presence. I Now understand the Force of his Argument, we mids h call to mind, (what I have often repeated) in Both that the Eucharist is the Body of Christ, two Water of 1000. Really, because it contains his living and give I risted Body. 2do Figuratively, because it represent and the same Body, as immolated, slain, and lifetoure Nor does one clash with the other, a Figure exchange, not Reality, nor Reality a Figure; now although the Confectation or the actual unbloody Immolately to of Christ on the Alter he not really Christ of Christ on the Altar, be not really Chris Paffion

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p the Crois, and consequently, altho' the Euchant contains not Christ's Body, after that manner, monty represents it, as to that State; notwithstanstig the unbloody Immolation made daily in our pollurches is the fame in re, and Substance with do not on Mount Calvary, because then, and now de same Body is sacrificed, the Difference lies only

the Manner.
Fat Now I say with the Cardinal that St. Austin by Nin sewords, secundum quendam modum, intends not d, infinuate, that the Eucharist is only improperly, or a consequently not really Christ's Body, but that ame afferts, that whereas the Eucharist is Christ's andy two Wayes viz: really, and figuratively; so arifonism is Faith, not both these Ways, but ac-redding to one of them, secundum quendam modum, re 1 %, as Christ's body in the Eucharist is the Fie me of his body as immolated, slain, and breath-tdos. Thus therefore runs the parallel: As the Eu-rift, viz: the Sacrament of Christ's, Body, is figu-motively Christ Body, if we consider it, as actually handholated, bloody, slain and breathless, because it

rationesents his Body in this State: So Baptism being

y pol Sign, or Sacrament of Faith, is Faith.

Passion

nce. Now the Question is, whether St. Austin's e mids have this Explication? Let us examin the ) it, Bonifacius, put this Quary: How the God-Water without being guilty of a Lye cou'd answer nd g he Name of a baptis'd Infant, Credo, I believe? refer Austin, returns this Answer. Sacraments being lifeles oured with the Names of the very Things they excludify, baptism which signifies Faith, may be called the the thorn therefore children, who receive baptism, notation without a tye be said to believe. Chris

titude of Signs, that take the Names of the Thing, they fignify or represent; and among others at S Eucharist, as the Sign of Christ's body sacrif fair on the Cross, was he (Christ) not immolated call in himself? Notwithstanding not only in the Palier Solemnities, but every day he is immolated in is Sight of the People: Nor does he tell a Lye, where being askt, answers, that he his immolated. Finus Sacraments did not some manner of way resemble and in Things of which they are Sacraments, they may not at all be Sacraments, and for this shas counted, they oftentimes also bear the Names of Things themselves: as therefore the Sacrament of Christs hemselves: as therefore the Sacrament of Christ, so also the Sacrament of Christ's blood, is the block of the Sacrament of Christ's blood, is the block of the Sacrament of Faith, is Faith, the are his words, and this is their Signification.

The Eucharist considered under it's Sacrament of Christ's Body immolated on the sacrament of Chri

relation to Christ's Body immolated on the (idest) crucissed, slain, and bloody, wou'd not this Account be a Sacrament, unless it fome Resemblance with that bloody Immolated on the Immolated of the Unbloody One on the Altar. Sacraments for this Resemblance often the Names of the Things themselves; the Is a for this Resemblance betwixt the bloody of molation on the Cross, and the unblood he can crisice on the Altar, it's no Lye to say immolated in the Sacrament. As the or he concludes St. Austin ) the Eucharist in Kandered Secundum quendam modum Viz: as a new representing Christ's body, as immolated a not bloody Manner on the Cross, by real a that this Resemblance is called Christ's body standard immolated, altho' it contain it not thus the some

Med, id est, actually crucified, slain, and breathThis, but is only the Sign or Figure of it in
ers at Sate: So baptism, the Sacrament, or Sign
acrif Faith, for the like Resemblance with Faith
ed called Faith, and by Consequence the GodPather who Answers for the baptized Insant Crein, is not guilty of an untruth. Either of these
e, twers deseats our Adversaries Claim to this faFigure Passage, and I desire them, not to com-

mblend it out upon further Service, till they have by mayinced the World, neither of these ExplicaSins come up to the Doctor's Meaning.

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# ion CHAP. VII.

Answered.

ther ISHER. And in his Questions upon Leviticus.

Oody Questio. 57. The Thing that signifieth, useth blood be called by the Name of the Thing it signifieth, as say written, the seven Ears of Corn are seven Years; there or he said not, they signify seven Years; and the rist in Kine are seven Years, and many such like:

as a we was that Saying, the Rock was Christ; for he need a not, the Rock signifies Christ, but as if it had really that very Thing, which doubtless it was not in body stance, but by Signification. So also the blood, beachus se for a vital Corpulence it has, it signifies the

Soul, after the Manner of Sacraments, it is called the are is Answer. Here is the Text that ( if we belt at I reprotessants) unridles the Mystery of, this is my Busender and (in my Lord's Expression) cuts the throat of priv Real Presence: it sets up the Figure and bank Signall Pretention to Translubstantiation; but alasticles to the signal of the sig build upon a mistake and rear their mighty En fal,

No man questions, but the Sign may sometime Now take the Name of the Thing it signifies, and these Picture, that of the Original: But that this I ctation upon ignorance. Picture, that of the Original: But that this Lot free tion is always warrantable, no Man (I prefunt just will grant, till he has flung up his Reason, se, the called in the most universal Principles of Discoupy dra It's therefore our Present Task to determine when it's reasonable, and when extravagant: This I have far performed already above, where I lay down to Free the Proposed already above, where I lay down to Free the Proposed already above, where I lay down to Free the Proposed already above. performed already above, where I lay down the Exp

two Rules. 1mo, When a Thing is considered as property of Language be called the Manner of Language by the Name of the Thing, of which it is a sigeth pointing at a Picture, I may say, this is the Quan it this is the Prince, or at a Map, this is England, h th the Hearer knowing these Things, to be Sign apte

Representatives, and considering them as such, one and coive, I conceal in my Mind in Signification, who need they understand, the I don't express it. No 200. When a Thing is not known to be a seam it's unusual, nay absurd to call it by the Nation of the Thing it signifies; for example, should be repited upon a Bear to mind me of a Tartar, of station a Stock-Fish to represent a Norwegian; to me, the the would really be Signs of Such People; were should in wou'd really be Signs of fuch People; yet show in a without acquainting any Man of my privatel ado. fignation) tell the next Man I met, there is all Signature (pointing at a Bear) or at a Stock-Filming

III The Gentleman wou'd ask pells at I meant, and I believe, he wou'd fancy, I was ended to rally or banter. For being ignorant of of private, and arbitrary Institution of those Things and signs, how cou'd he regard them as such? These is!t les take in all particular Cases: They are uni-En fal, conform to Reason, easily understood, and .

d to be overthrown.

neur Now if we examin the Locutions cited in S. Austin, and these two Rules, we shall find them exact, proper, La free from Extravagance; and the very Reason clust justifies those, condemn the Turn Protestants footy draw from the Passage.

newimo. Pharao told foseph, he had seen in his Sleep, I han fat Kine and seven Ears of Corn, and demanded

in the Explication, Hoseph return'd this Answer, septem sed ves pulcra, & septem spica plena, septem ubertatis

it vi sunt. Here without doubt, the Sign is called e cathe Name of the Thing it signifies, and I acknowa Spethe Expression is intelligible and proper; but

Quen it deserves this Character, because it squares and, h the Rules I laid down in the beginning of this

Sign apter. Foseph knew the King confider'd the seven h, and the Ears of Corn as Signs, that he was comn, wi inded to Court, not to comment upon the Nature

Nocturnal Phantasins, nor to philosophy on e al cams, but to interpret. This Pharaoh told him, No li somnia nec est qui edisserat, the Patriarch therehouse read his Desire to know what they were in Sig-, of ication, and return'd this Answer, the seven Kine me, that the seven Ears of Corn, are seven Years of Plenty,

show in Signification.
vatel ido. St. Paul says, the Rock was Christ, here again,

is all Sign (I confess) is call'd by the Name of the k-Filling signify'd, but then it's certain, the Apostle forebore

ders to regard the Rock as a Sign. For First, he presents Baptism under the Figure of the Red & Body of the Cloud that march'd before the Israelius in the Desert, then he stiles the Rock Spiritual, to their Thoughts from its phisical, but to its sign office tive Being; and when he had prepared the Faith consider it as a Sign, he gave it the Name of Thing it signified, viz. of Christ. Notwithsta this Caution, least some Doubt might still remains this Relation (in the very Place) he openly deck it is a Figure. Hac autem omnia in sigura saturation only reasonable, because it does; for had he about the surface of the Rock Christ, he had puzzl'd all Christians, and cut Work for his Commentators. It's superstuous show, the same Rule justifies the last Expession of the Soul, also of its Presence. Perchance some Care knows, that Blood is not only a Sign of the Soul, also of its Presence. Perchance some Care may interpose, but whoever perswades him so the is a Fool.

Let not Protestants flourish upon these Passa undin the Seed is the Word of God; Circumcision is the Cours hant; the Paschal Lamb is the Passage, &c. they at the not for their Purpose, the repeated ad name in these Expressions are intelligible, clear, as in propos, and conform to the Rule of Discourse, shall cause they were not pronounc'd till People were viously dispos'd to consider the Seed, Circumcis and the Paschal Lamb, as Signs. And I dare challe of Protestants to produce one Text in Scripture, where the Sign takes the Name of the Thing signified, which can be previous Instruction, that it is a Sign.

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And for this Reason, Christ cou'd not mean by; And for this Reason, Christ cou'd not mean by, is is my Body, this signifies, or, this is the Sign of Body; for it's certain, ex natura rei, Bread is the Sign of Christ's Body, the Institution was intrary, and at Pleasure: How then cou'd the oftles regard it as such, without Information or velation? Now our Saviour mention'd nothing of the loss in this is my Body. St. Austin's Rule is therefore the viz. that sometimes the Sign may be called by ma e, viz. that sometimes the Sign may be called by Name of the Thing signified; but it's no less true, the thometimes it cannot, without breaking in upon most establish'd Maxims of Discourse: This is my aby, is unwarrantable in the Protestant Sense, and

and conly justifiable, but proper in ours.

Cut And now having consider'd these Places of Scripuous emy Lord urges against the Real Presence, I apores al to the Judgment of any unbyast and impartial Cra ader, whether his Lordship had not more Consioul, ice than Reason, when he boasted, Scripture od so clearly for him, and against us? His Texts him to show the Sphere of Probability. Some witness against n, others cannot prejudice the Real, without affaunding the facramental Presence, and not one fahe Cars him; fo that at best, they have no force, but they lat they owe to talse Inferences, and foreign Illaaufa ns. Was not the Bishop ill advis'd to call so loud, al 7. for clear Scripture? Produce but one clear Tenony of the Sacred Scripture for the Pope's Part, and shall suffice. We were in Possession of the Real elence, when Protestants intruded themselves into halle of Reformers; we stood upon the Prescription of Fisteen Hundred Years, the Intruders, grant that of Eight Hundred; and then upstarts a Primat, dealls for our Title, and this we must prove by the

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authentick Records of Scripture. Methinks, for long, such an uninterrupted Possession, without Demonstration of Fourbery, is a very good To and Protestants in Justice, shou'd be put to drudgery of proving, not we, whom they found Possession. Now it's certain (barring our Possession the Texts they alledge to invalidate our Title, a more weak, than those we produce to support it, we

then in Equity must carry the Cause?

Those glorious Epinikeas, those losty Triump Protestants sing in all their Pamphlets, those we Pretences to plain Scripture, end in Noise and of mour, and by consequence, they can never just their Separation before Man, nor clear their Consideration he science before God: It's a serious Consideration he and deserves some Calm and sober Thoughts, what there it be advisable to venture Heaven upon the weak Bottom of petty Speculation, that cannot be lance the plain Authority of our Saviour express three Evangelists and one Apostle.



TH



#### THE THIRD

# CONTROVERSY.

the Real Presence is prov'd by the Authority of the Fathers.

# CHAP. I.

ot b

the Fathers propose the Words.

This is my Body, as an Article of Faith to be believed by all.

F ever Men can with Assurance know in what Sense the Fathers understood such a Text, it's certainly then, when they proposed it smatically? This is so true and so plain, that I prose the Assertion will find no Opponent in Europe;

116 for then both Reason and Conscience obling Now them to expose Things in a true Light to po Pass at Figuers, and to explain them; to distinguish, the Metaphorical, figurative, and improper Locution ound from those that are simple and natural. And eaph Temerity to suspect these ancient Worthies of the Exchange Church sailed in so essential a Point of their Day or both, as Doctors, and Christians. If there is cert both as Doctors, and Christians. If therefor cer upon Inquiry, we find, they urged the Faithful, erfigl believe Christ's Presence in the Sacrament, becary mu he faid, this is my Body, without Limitation, Que Br lification, or Infinuation of a Figure or Trope, m Pali we not conclude they supposed, there was not ore? that the Words must be understood as they for led I and that they are too plain for a Comment ? Eye. clear we must: Unless we charge them with Rou'd mor or Imposture.

Now how does St. Cyril of Hiernsalem, beh the himself in a Catechistical Discourse? Let us tum not Catech. Mysta. 4. Seeing Jesus Christ speaking of Met Bread, declares it to be his Body, who will dany sur question it? And seeing (speaking of the Wine) wal protests, it is his Blood, who will be so bold, Will taph

say, it is not his Blood?

St. Ambrose de iis qui initiantur, follows stu same Method; he confines the Faith of the Chu dy ar to, this is my Body, and he proves it by the found ample of twenty miraculous Changes, now from thanding he never cautions the People against St. obvious and literal Sense: He takes no Can write warn the Audience of the figurative, nay her king them in plain Terms they must believe the Em dan rist is Christ's Body in spight of Sense, the mangre the reluctance of Reason, because he had, this is my Body.

p'ud

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Now can any man (whose judgment is not biast Passion or Prejudice,) seriously perswade himng f, that Men of Learning, and Integrity, wou'd tion ound, the Faith of so important a Mystery, upon a nd caphorical, or figurative Proposition, without surof re Explication? Or the least Innuendo of the MetaDi nor Figure? Men of so great a Character cou'd
erest certainly be guilty of such an unpardonable hful erfight: Did ever any Father tell his Flock, becay must believe Christ is a Vine, and his Apostles a, Qu Branches, because he said, ego sum Vitis & e, Palmites? Without any Infinuation of a Metanot ore? Can we find in Cyril, or Ambrose, this y fored Exhortation, seeing Scripture assures us, God t? Eyes, Hands and Feet, you must believe it? th Fou'd we not judge they raved when they penn'd monstrous a Period, or betrayed the Church behine Scorn of her Enemies? Why then must tum not conclude, the Fathers found no Figure, g of Metaphore, no Trope in, this is my Body, that dany supposed it must be understood in it's obvious ine wal and literal Sense?

Will a Minister maintain the Proposition flashes

taphore and Figure? That it Starts this Idea, taphore and Figure? That it Starts this Idea, ows flushes this Notion without the Labour of the lou'd counsel him to try the Experiment. Let not from the Pulpit of St. James's Chapel, or ainst St. Paul's, Harangue his Majesty, and the Case art in St. Cyril's Phrase: Sir, seeing Jesus Christ her king of the Bread, declared it was his Body, who he had dare to question it? And seeing (speaking of the let old, as to say, it is not his Blood? How wou'd Address take with his Majesty's Attendance? Ou'd the Discourse pass for Figure and Metaphor?

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Wou'd not the Audience immediately cry out of put pery, Popery? Nay, and perchance pump at lead's a Protestant Preacher for a Romish Priest? edible

Seeing therefore, the Fathers ground a prime ower ticle of Faith upon the Words of our Saviour, ne P is my Body, without the least Glance at a Figured, they must be supposed to believe, they contain and none, and that they were to be taken in the face, and most obvious Sense, they present to the Heading they cou'd not therefore understand them in all dans other Sense, than that of the Real Presence. mma Suip

### CHAP. II.

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nderst th u The Fathers acknowledged Mystery signified by thopose Words, This is my Body, to con hard to be conceived, nay chow this ing to Sense and Reason. arkne

E need only turn to their Writings to the the blish this Thesis; for had not St. Completer Truth, this is my Body imports, allarmed Re line [ 119 ]

out of puzl'd our Understanding, why did he interpose at bod's Omnipotence, and Veracity, to render it edible? He knew the Mystery transcended the interposer of Nature; that it cou'd not stand upon the Figured, and our natural Faculties protested against onta, and therefore he retreats to God's Omnipohe face, and Christ's Veracity, seeing Jesus Christ Heading of the Bread, declares it is his Body, who in dare to question it, and upon this Motive, he ce. mmands the Faithful, to believe without Doubt Suspicion, that they eat his Body, and drink his nod, altho' the Eyes and Tast, discern neither. Gaudentius of Brescia, Tractat. 2. in Exodum follows

Method, Our Saviour presenting to his Disciples consecrated Bread and Wine; satd; this is my Budy, is is my Blood; let us believe him, whom we have nady believed: Truth is uncapable of Falshood. These pressions press with such Warmth, and Emphasis, bout doubt, suppose some extraordinary Diffi-ty, that stands in the Way, and withdraws the d derstanding, and Will from an Assent, they are th unseasonable, and childish, when Truth is oposed naked, when it's waited on by no seeming buradiction, when the Intellect is preingaged in , to contrary Principles.

is certain therefore, that the Mystery signified this is my Body, in the Opinion of the Faers lies out of Sight, it's wrapt up in Clouds of on aikness, and includes Difficulties that fright Rean, and contradict the Intelligence of the Senses. hence I infer, that the Fathers Theology clashes gs to the Zuinglian, and that their Notions of this that ke, is it so hard to comprehend how Bread and ed Revine can fignify Christ's Body and Blood? Signs

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are arbitrary, and Princes may coin new one square well as Guineas, nay, every Gentleman has the far ripad. Power in his Family; who then will dispute this? Chr. viledge with Christ? for I suppose he is no less read, solute than a Prince in his Kingdom, or a Gentle dy of man among his Tangers. Her man among his Tenants.

Ay, but Grace and Sanctification are annext hom the Signs of Bread and Wine, and is it not for hich thing strange, Christ would honour Elements so be ou'd ad he

with fo great Prerogatives?

Let us suppose this true, yet I inquire, why bee Fathers laboured to settle the Faithful in the be the ho of these great Prerogatives, by these bare Won es So this his my Body, do they import the Promise we d Grace in terminis, or by consequence? No, the Winform us indeed what lies under the Symbols, they mention no Grace, no spiritual Resreshment, the more receive who eat it: Nay, I defy those Protests main. who deny our Saviour Speaks of the Sacramen ine; the fixth of St. John, to shew with the least Cold Eye of Probability, that any such promise is annext to his strength consecrated Bread and Wine. These Fathers the cite fore argued, no better than Protestants believe, erlow to remove Doubts and to fix People in the Pennitual fion, that the Sacramental Bread, and Wine, with Signs invested with a Promise of Grace, when the property of the Pennitual Property of the Penni urged a Text that imports neither.

But not to stand upon a wretched Evasion, i Pro rathers calls for Contempt, than notice; do Cyr the Fathers themselves consute it? St. Cyril standard of the Contempt of the C not off in Generals, he marks expresly, what us, choquant in :he Mystery, and most capable to People with Doubts, Catech. 4. Confider not (fays) these Things as ordinary bread and wine, for accord to Christ's Words, they are his body and blood altho & assure you it's bread and wine. Let Faith confirmy

I 121 ]

ones invaled not your Judgment by Sight or Tast, but be see far of waded you are honoured with the body and blood his? Christ. ibid. Know for certain, that what appears essentially is not bread, altho' the tast protest it is, but the Gent dy of Christ.

Here the Saint apostrophizes a Class of Christians, ho might disbelieve the Mystery, because something, for hich according to the ordinary Course of Nature

nem ho might disbelieve the Mystery, because something, so hich according to the ordinary Course of Nature so bich according to the ordinary Course of Nature so bich according to the ordinary Course of Nature so bich hich according to the ordinary Course of Nature so be ad he been instructed in my Lord's Theology, had they been informed of the figurative or virtual Presence, be be so how much ease might he have silenc'd these Peo-Won es Scruples. Methinks this short Harrangue wou'd mile we done the Business. It's true (beloved) the bread of the worthy reserver, but neither are really present; bread of the worthy Receiver, but neither are really present; bread ones mains bread after Consecration, and Vvine remains the ine; why therefore shou'd they not appear both to cold the short Instruction had come a propos: It had been to be short Instruction had come a propos: It had been to be short Instruction had come a propos: It had been to cile and Satisfactory. But the Saint by Missfortune cleve, the heat short appears bread, is not bread, altho' the leve, the short what appears bread, is not bread, altho' the ten the protests it is bread, but it's the Body of Christ. And any Because Christ said, this is my body. Certainly on, the Protestant Divine in the Nation, wou'd single out do Cyril's way to settle a stray'd Brother in my Lord's will say and lost every Grain of Sense in the Pulpit.

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CHAP.

#### CHAP. III.

The Fathers acknowledge Differents, w culties in the Mystery that in the ber Th accompagny the Doctrine body erchan Catholicks, and have no Region! lation, to that of Protestant mes ca

CT. Ambrose, de iis qui initiant. cap. 9. in the Perems) I fon of these, who either did, or might doubley) proposes this Reason. I see another Thing, how and Bloom you assure me I receive the body of Christ? And authors is m de Sacram. lib. 6. cap. 1. Tou will perchance tellmery Re

I see nothing that has any Resemblance with blood Id Met St. Gregory of Nysse Catech. Orat Cap. 37. Standt cast a Doubt, that naturally may rise from, this is And the body. VVe must consider, how this only body that sho was daily divided among so many Thousand of the Fall car'd in fall is intime in and the Part of the Fall car'd in fall is intime in and the Part of the Fall car'd in fall is intime. ful, is intire in each, by the Part he receives, and dest yet remains intire in it self. This has certainly thousan Air of a Difficulty, and our Adversaries pretent nents, God has not the Power to make such a Distribuou'd t

tion. Now it's Evident, the Doubt St. Ambrose mark Vaver springs from Christ's not Appearance in the Endmo

eive the y the A he fame hing tha lood il hese Pe

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harist. I see another Thing, how will you assure me I regive the Body of Christ? and the Difficulty mentioned w the Author of the Books de Sacramentis, rifes from he same Cause. You will perchance tell me, I see nohing that resembles blood. Christ's Body therefore and blood shou'd really appear according to the Idea nesse People framed of the Mystery; it's therefore solly to imagine they thought nothing was received the Sacrament, but Grace and spiritual Refreshents, with Bread and Wine: For if this was all, by in God's Name shou'd they cry out, I see anber Thing: how will you assure me, I receive the ebody of Christ? I see nothing that resembles blood. erchance these Doctors disabused them of their error! Perchance they read to them a Lecture of acramental Propositions, that the Sign is often-Ines call'd by the Name of the Thing fignified; at Bread and Wine are stilled for this Reason, the ody and Blood of our Lord. Nothing of this (it Poems ) lay in their Way, you must believe (say publicy) without Hesitation, you receive the Body and Blood (tho' neither appear) because Christ says, the is is my body, that is, they lay the Doubt by the linery Reason that flusht it: Now methinks it's an od Id Method to prescribe a Patient, the very Potion Stantat cast him into a Feaver. And then again where were these Christians Wits,

And then again where were these Christians Wits, at ho wavered, because neither Flesh nor Blood appeared in the Eucharist? Why shou'd Bread and Wine, and destin'd for a spiritual Use, 'tho' honour'd with a symmetry that the end of Grace, and Spiritual Refreshments, put on the Shape of Flesh and Blood? Why will be should they not be visible, where they are? And Flesh and Blood invisible where they are not? Well, if these are waverers were Calvinists, I am sure they were Fools, I am more sit to be whipr, than to be reason'd into Discipline.

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cipline. Their Discourse is calculated exactly forth Meridian of Bedlam, they rather deserve Pity that Instruction, and I fancy Physick wou'd calm in Mens Consciences, sooner than Arguments.

St. Gregory supposes, that from this Mystery, the doubt might eafily spring, viz. how Christ's bodyn mains whole, if divided among so many. In our On nion it's reasonable, because we maintain that the Christ's Body be really given to a thousand, yet in mains whole, but not at all in the Protestants. For withe must it seem to follow, that Christ's Body (which a cording to our Adversaries, is only in Heaven) m be divided, because Bread the Sign of it, is divide or because every worthy Receiver, receives alar Supply of Grace or Abundance of spiritual Refre These Things are not Christ's Body, a consequently, there is no Reason that it must divided, the these are scattered among ten million I conclude, seeing these Fathers acknowled Begi

difficulties in the Mystery signified by this is my but Chris and that in the Protestants System, there is now truly seeing they mark those that are natural Consequences of the Real Presence, and have no Relation ain, the significant the significant they understood, this is my but sang as we do, without dreaming of the English into The

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# CHAP. IV.

the Fathers teach, the Eucharist is the true Flesh of Christ, that it's truely his Body, that me receive his true Body.

led Begin with St. Hilary, Lib. 8. d. Trin. Jesus-bed Christ is in us by the Verity of his Nature. We none truly, in the Eucharist, the Word made Flesh. que rè verbum carnem cibo Dominico sumimus. ion ain, ipsius Domini professione & side nostra, verè caro

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in The Author of the Books de Sacra. lib. 6. cap. 1. sour Lord Jesus-Christ is the true Son of God, not only Grace, as Men, but by Nature, being Son of the me Substance; so it's his true Flesh we eat, and his we blood we drink. You will say perchance with the sciples, when they heard these Words, who eats not Flesh, and drinks not my blood, shall not remain in e, nor receive Life Everlasting; how is this true Flesh? his Author expresses a Doubt that might arise, how this true Flesh? viz. because it appears like Bread. o this Doubt he opposes as a Truth, it is true Flesh; that no Retreat might be left to Figure and Allegory,

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gory, it's true Flesh, says he, as Jesus-Christist ar; metrue Son of God, not by Grace, but Nature. So so state Hespelius, hom. 4. de Pasch. declares this to be than ver Body and Blood of Christ, secundum veritatem. A ot such Anasiasius Synaita Disp. contra Ganai, confesses, re inforcerive the Body and Blood of Christ, verè in oppoucharistion to Figure. Remigius of Rheims, in Epist. 1, ad second Corinth. tells us, the Eucharist, is the Body of Christake in veritate, altho' to Sense, it appears Bread. A ave the his Namesake, Bishop of Auxerre, de Celeb. It hich that altho' the Species of the Symbols remain, mindum withstanding they are, in veritate corpus & jang re jus gnifica Christi.

Certainly, no Expressions had ever a less Air and sup Metaphor than these, and a Man must have a strat th Inclination to Allegory, before he can discover mises very Shadow of a Figure. For, to say the End re no rist is truly, vere, secundum veritatem the Bod valifie Christ, and at the same time to mean only figural expression of secundum figuram, is to abandon the Langues, by of good and wise Men, and to take up the Expression November 1988.

of Changelings or Cheats.

I am not ignorant, that Sin by one Father, then call'd a true Palsy, by another, a true Puddle; t Pude Christ stiles himself a true Vine, vitis vera: An presen acknowledge, vere in these Places, is not to bea redua hat N stru'd in a Sense of Substance and Reality.

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ure o

But these Propositions are rare, the others of true mon; and this Difference of Practice, demonstrate fir a Difference in the Expressions. These are generally sexplained in the Place from whence they are taken the the others flored by the contract of the propositions. the others stand by themselves, and receive no Line No that determines them to Figure.

But to end this Contest, I maintain these Instant or signature of no Advantage to Protestants, they leave and support of the stant of t

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stat; my Reason is, because they are turn'd upon to sto shew, that a Thing may be vere and secunnet sum veritatem such, altho' really and truly it be so such in such: And therefore, that without Reason, in the such in the such arise, because the Fathers affirm'd it is vere and secundum veritatem. Now our Advantagion Christaken in a very material Point; for when they have thrown before us a thousand Propositions, in which a Thing is affirm'd to be such vere and se-, mindum veritatem, altho' it be not really such, they and re just where they were, unless est stands for onificat or reprasentat; for my Lord expresly says Air and supposes, throughout the whole Controversy, tran lat this is my body, means no more, but this er gnises or represents my body. If the Propositions Euch re not figurative but metaphorical, they are unod palified for the present Service, because in such appressions, the Trope falls not upon the copular Now all the Examples Protestants cull out of

athers and Scripture, are of this Nature; for er, then one Father calls Sin a Palfy, and another Puddle, do they mean Sin fignifies a Palfy, or An presents a Puddle? When we say, that he who ped redicates on the Law of God, is truly a Tree; or, hat Nestorius, is true Darnel; and our Saviour s at true Vine; Must we explain these Places thus, offen he first signifies a Tree, the second Darnel, and

ner our Saviour a Vine? No, no, the Figure lyes take a the Attributes, not in est.

Now I defy them to produce either from Scripor fignificat, that affirms a Thing to be such vere and secundum veritatem. Let them shew me for hell rample, that the Rock is Christ vere, that the

Paschal Lamb is the Passage of our Lord, secund veritatem; that an Olive Branch, is truly Pu and a Laurel secundum literam, War. I am a fident fuch Expressions are not to be met wil they are too choquant to find a Place in Scriptur and too opposite to the Laws of Sense and mane Language, to fall from the Pens of Fathers: They are infine, condemn'd by h chice, and out-law'd by Reason. Whence I a be I clude this Chapter, in the Fathers Language rift This is my body, and, This is my blood, fign the same Thing, and in both, est keeps t same Sense. But in the Fathers, this is truly body, never fignifies, this figures, or represe of my body: Therefore in the Fathers, This is body, does not signifie, this figures, or 19 sents my body. T. Ir

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Lord own. ad , 2 0112 o Juv the g us. so Ga ture, ver an oo Isia of mai t Chri ers, Cyril Now nd Ch e or ether

#### CHAP. V.

be Fathers teach, the Eucharist is the proper proprium
Body, and proprie the Body
of Christ.

T. Irenæus, adves. Hæres. lib 5. cap. 2. Our Lord says, that the Chalice which is a Creature, is own Blood; and he has also assured us, that the ud, which is also of the Number of Creatures, is own Body, proprium corpus.

o Juvencus, lib. 4. Our Lord taught his Disciples, the gave them his own Body, proprium se tradere

us.

So Gaudentius, Tract. 2. in Ex. The Creator of ture, makes Bread his own Body, because he had the ver and Will to do it.

So Isidore of Damrite, lib. 1. ep. 109. The Holy of makes the Eucharistical Bread, proprium corpus, the Christ took at his Incarnation. To omit twenty less, so speaks St. Chrysostome in Matth. hom. 83. Cyril of Alexandria, in epist. ad Nest.

Now I ask, whether a Protestant wou'd not undernd Christ appear'd really, shou'd he read in Scripte or Fathers, apparuit in propria persona? And
tether that propria, wou'd not withdraw him from

the Thought of a phantastical or seeming Am rance, and raise the Impression of a real one?" what Commission therefore, do they give and Turn to the Expressions of the Fathers, that son tively affirm the Eucharist is Christ's own Body, prium corpus? In a Word, it's ridiculous to en a Proposition in a Sense not authoriz'd by some cedent. Let them therefore shew one, in whi proprium, being join'd to another Term, ell the for fignificat: And tho' they shou'd by Chance upon one or two, this wou'd not do; for them exact Author is not exempt from Overfights. Co the Master both of the Roman Language and I quence, trips sometimes: His Words are not ways choice, nor his Construction conform to G What wonder then, if among an hundred thers, a Brace shou'd drop an extraordinary Pro fition? Shall this Surprise warrant it? Shall the advertency of one or two pass for the Approba of the Publick? And a fingle Error for an universe Practice.

To come to an End, proprium is join'd by the thers to confront these Doubts, How can it he Flesh? How do I receive the Body of Christ? As therefore suppose a Doubt of the Real Presence, Fathers oppose proprium corpus to allay it; and establish the Faithful in the true Belief of this Mystery, with a greater Spirit and Emphasis.

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#### CHAP.

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be Fathers teach that Body and Blood of Christ, which he took of the Virgin, which the Magi ador'd in the Manger, which was nail'd to the Cros, which u Glorified in Heaven: I hat anim very Blood which shed for us, and is here upon Earth in the Sacrament opun the Altar.

T. Hilary, lib. 8. de Trin. At his Incarnation, he united the Nature of our Flesh to that of his mity, that he might give us the same Flesh in the rament.

t. Austin, in Psal. 98. He took Earth of Earth, be-A Flesh is made of Earth; and he took Flesh of the sh of Mary: And because he walk'd here in that sh, he gave us that Flesh to eat, ad falutem.

Prima-

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Primasius, in Ep. ad Hebræos, adds, That sipsum same body, the Son of God took from the Womb of fixum Virgin, by the Ministry of Priests, is offer'd en injaces

Day upon the Altar.

St. Remigius of Rheims, in Epist. 1. ad Coin ill my The Flesh, which the Word of God the Father assumed non? the Virgin's Womb, in Unity of his Person, and No, bread consecrated in the Church, are one body of Chr Protest For as that Flesh is the body of Christ, so this bread tuple, chang'd into the body of Christ, nor are there two, Doct one body. They t

St. Ambrose, lib. de Iis, qui Init. This body what read we make in the Sacrament, is that which was borne Phrase

Virgin.

St. Chrysostome, hom. 24. in Epist. ad Con. Timth which is in the Chalice, is what flow'd from his squence Et infra, when you see him (Christ) lying before; Boun say thus to thy self; hoc corpus clavis confixum non poles mors. Sol videns hoc corpus crucifixum, radios ava breat Thoc corpus etiam jacens in Prasepio reveriti sum! Essay gi, & cum multo metu & tremore adoraverunt. Ish Pe then let us imitate, fays he, these Gentiles; Courben they beheld him laid in a Manger, and lodge dicien poor Cabin, they approach'd him with a profound his rence; but you behold him not in a Manger, but plant Go on the Altar. You not only see the self same body nof the did, but know its Vertue. Et infra, This Mystery adness Earth in Heaven. For I will shew you here below se, which is Doc most precious Thing above: Nor do you only see it, be she you touch, yes, and eat it also. I omit, lib. 6. des and he cap. 4. hom. 83. in cap. 26. Matth. in cap. 6. foam es of Euch. & Pæni. and I dare be positive, shou'd la jous I this Father's Doctrine into a Canon, half the shot to sters in England, wou'd mistake it for a Trent Dd. sters in England, wou'd mistake it for a Trent Date. tion. Ex. 9. Si quis credit in Eucharistia non est

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frum Christi, quod suit slagellis cruentatum, clavis frum, crucisixum, lance percussum, quod in pranipacens adoraverunt Magi; vel quod in Calo tantum, or non in Terrà, imò super Altare, anathema sit. il my Lord of Canterbury, say, Amen, to this non? Or the other Prelates of the Realm subscribe No, no, it tasts too much of Popery, to please the Protestant Palate; and therefore some without mple, strike at the Saint's Authority, to wound, Doctrine.

They tell us he was a great Rhetorician, that we

They tell us he was a great Khetorician, that we will read his Works with Caution, and feldom take the Phrases, as they sound. Something must be always to the Heat of Imagination, and more to the Trimth of Declamation. When the Vein runs, and is squence is on the Spur, it's hard to keep it within the Bounds of Exactness, it generally slies into Hy-

on poles, and leaves Truth behind.

combreat and good God! Is it lawful then to make and Effay of Art at the Expense of Truth? To the Periods with Impiety? if St. Chrysostome took is; Course, his Eloquence was better than his laditudence, and his Language more warrantable and his Practice.

the the God be thank'd, no Man frames such an Opindy of this Saint's Person, but those who have no dry the dness for his Doctrine; yet how desperate is their closeste, who cannot be prov'd Orthodox, till this is the Doctor be convicted of Atheism or Idolatry? est, be short, St. Chrysostome, writes he thought, he dess and his Expressions by the Gospel, not by the Gospel sof Aristotle's Rhetorick: He never ran Riot upon and the soft out his Thoughts with a glorious Equipment to set out his Thoughts with a glorious Equipment.

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Having

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Having made this short Reslexion, I return to tace? I Proof of my Thesis. St. Ignatius, disputing against our the Resormers of his Time, they allow not, says lements of Eucharists and Oblations, because they believe not edo real Eucharist to be our Saviour Jesus Christ's Flesh, to say suffer'd for our Sins, and which the Father in hist cru Mercy raised from Death. Ad Smirnæos, pand Main Theory the T

Optatus, lib. 6. cont. Parmen. You have broken ppose t Chalices that carry the blood of Christ, and youh Two I profan'd the Altars on which it reposes. Thus he ouths braids the Hereticks of his Time; and methinks nsequen Invective fits well these of ours, who reform'd in thing beginning Superstitions with a thousand real Sacriled receive Thus speak these Fathers. Hence I argue thus, cause the same of the Flesh Christ took of the Virgin, that was crucifun can s lash'd with Whips, that Blood that flow'd from ly and p Side, that Flesh that lay in the Manger, is these thing el that lyes on the Altar, that is in the Chalice. Fruit that Flesh Christ took of the Virgin, was his winst T Flesh and Blood: Ergo, that Flesh and Blood we Dutie and drink in the Eucharist, is Christ's real Body th of C Blood. tto rec

One wou'd think this Discourse borders upon a lan. monstration, and that it's too conclusive even to But doe fer a Distinction; but our Adversaries are of anoth we re-Mind, it's their Interest it shou'd be Sophistry, by under therefore with a Considence bold almost to Produgin, in they conclude it is. But how do they shade the Latous to of these Texts? With a Comment as ridiculous presly, Wit can invent, and as unreasonable, as a Child be same Jame th forge.

All these Passages are to be understood of ash, the b rual Presence (say they) not a Title glances at all see in Presence. But let us not stick in the Surface bodily Words. What do they mean by this Spiritual lifee in [ 135 ]

ince? My Lord, pag. 30. informs us, In the outward in our bodily Mouth, we receive really the visible lements of bread and wine; in the inward by Faith, it do really receive the body and blood of our Lord; that to say, we are truly and indeed made Partakers of wish crucified, to the spiritual strengthning of the intended Man. Here is the Protestant Catholicon against the Texts of the Fathers. Here they retreat and prose themselves secure.

I Two Things my Lord afferts, 1 mo. That into our is both we receive real Bread and real Wine, and respectively nothing but Bread lives on the Altar.

Two Things my Lord afferts, 1mo. That into our couths we receive real Bread and real Wine, and infequently nothing but Bread lyes on the Altar, it thing but Wine is in the Cup. 2do. That by Faith the receive really the Body and Blood of Christ. But, cause this Proposition has more of the Paradox, it in can stand with Reason, he qualifies it by a more my and plausible Explication, and tells us, he means whing else, but that we receive a Supply of Grace, Fruit of Christ's Passion, which arms our Souls is sinst Temptation, and enables us to walk thro' all we Duties of a Christian Life. So that to eat the dyth of Christ, born of the Virgin, is nothing else, to receive Grace for the strengthning the Inward as an.

to But does this come up to the Fathers Meaning?

not we receive by the Mouth nothing but Bread? Do

, y understand by eating of the Flesh born of the

od rgin, nothing but a Reception of Grace? It's ridi
lu ous to think so. For does not St. Chrysostome say

ous, oresty, what we see upon the Altar, what we touch,

all he same body the Magiador'd in the Manger, that it's

same that was nail'd to the Cross? Does he not pro
as t, the blood that flow'd from Christ's Side, is what

tall see in the Chalice? Now what do we receive into

all see in the Chalice? Do we not therefore receive

the K 3 into

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into our bodily Mouth really the Flesh and Blood Christ born of the Virgin? Besides, what we too and eat, turns Earth into a Paradife, nay, and the most precious Thing in Heaven. Have Bro and Wine fuch a transforming Quality? The vilest Insect that creeps on the Earth, is ten in more perfect, than the best Bread of Gonesse or W of Champaigne or Burgundy; and yet furely, then fomething in Heaven more precious, more value he than a Worm or Beetle. How then can my L affert in spight of Evidence, we receive into our dily Mouth nothing but Bread and Wine? Non his Sptritual Eating fatisfy the Fathers; for they prefly affirm, that the very Thing that lyes on Altar, the very Thing in the Chalice; infine, very Thing we feel, see and tast, is the Flesh Christ born of the Virgin. Did ever any Manto Grace? Did he ever see it in Cuerpo, or get al of it? I know no Man so priviled gd, and his so T. A. must be cast in a new Mold to be qualified for Favours: It's therefore as clear as Day, the Fat suis, cannot understand by eating of Christ's Flesh, all can ticipation only of his Merits, id est, a Reception carr Grace. ried in

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## CHAP. VII.

The Fathers teach, the Body of Christ is present in the Eucharist, not only as a Figure or Sign, but really, and ad literam.

T. Austin upon these Words, serebabur in manibus suis, discourses thus, in Psal. 33. Concio. 14. to can conceive this possible for a Man? Was ever an carried in his own Hands? He may indeed be carried in the Hands of other People, but no Man was ever wied in his own. I understand not how this can be sant literally of David, but we find it verified in wist; for he was carried in his own Hands, when sing his very Body, he said, this is my Body, for that the dybe carried in his own Hands.

What Zuinglian, or Genevian Sophistry is able to de the Force of this Passage? This Father believed, at Christ at the last Supper, carried his Body in his ands, not in Figure, but ad literam. For saying, cou'd not comprehend how this Text ferebatur mames suis, cou'd be apply'd ad literam to David, and immediately adding, it was verified of Christ,

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when he gave his Body to his Disciples, he maginare as mean ad literam; for here he found verify'd of Chr Christ's ad literam, which cou'd not be verify'd of David adv. A literam. Certainly, there is no great Necessity of airely. Miracle for a Man to carry his own Picture, a his Passa his Imagination must be very narrow, that can't four he Rock prehend this: Very short of Wing, that can't some he Rock the top of this Mystery. a litera

Anastasius Patriarch of Antioch, Disput. inter on source of dox & Gasint, professes, that the Holy Commun elieve is not the Figure only of Christ's Body, but his wixtrava Body; and his Reason is, because, Christ prprising not, this is the Figure of my Body, but, this is recede I mu

Damascenus, lib. 4. de Fide Orthod. cap. 19. in iew th kind of Transport, crys out, God forbid we sho lexand believe there is nothing in the Sacrament, but sthat b Figure of Christ's Body and Blood, for the Body it rpasses riated is there with the Divinity.

Theophilactus, continues the same Language, that cap. 16. Matth. Our Saviour saying, this is my Burause teaches, that it is his own proper Body, and not the sivine I lanner gure of it.

Euthymius Zigabenus, in Matth. cap. 69. It can Lord did not Jay of the Bread and Wine, these Thist. It are the Signs of my Body and Blood, but my Body og Chr

Blood.

Nicephorus Patriarch of Constan. in Antirr-heu Vays in apud Allatium de Consensu. &c. lib. 3. For we mit sodo Di call these the Picture, nor the Figure of Christ's body, and Sp his very body deify'd, &c. For Christ said, take todo hu eat, not the Figure of my body, but my body. Ilam can These Fathers speak their Mind very plain, a Gredit, they are not Anti-Protestants in this Point, were he into suppose the Council of Trent; they attack Mr. Wisson, fin his own Retrenchment, and cut off his Retter hano,

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In Sigure and Symbol: They tell us, the Eucharist is the hrist's Body ad literam, his own body, his proper ideally. And that our Adversaries may not run to figuralisely, saramentally, and symbolically, they stop a his Passage, by saying, it's not the Figure of his body, on whis body. I would tain find in an Orthodox Writer, as he Rock is not the Figure of Christ, but Christ himself, a literam, because St. Paul said not, the Rock is the ordigure of Christ, but Petra erat Christus. I cannot un elieve wise Antiquity ever fell into such an Excess of syntax agance, into an Impropriety of Language so a principal prising, so contrary to Practice, and so void of in recedent.

I must add two more, who seem to have had in sin sew the Protestant Evasion. The first is St. Cyril of the lexandria, who lib. 4. contra Nest. cap. 5. writes thus. it sthat body of the Word, which (by a real Union that it reasses our Comprehension and Expression) he approniated to himself, is vivilying, so we also partaking se, that Holy Flesh and blood, are wholly enlivened, the same the word remains within us, not only after a the wine Manner by the Holy Ghost, but also in a humane same, by that Holy Flesh, and his precious blood.

It cannot be denied, but he speaks of the Eucha-

This cannot be denied, but he speaks of the EuchaThis It's certain, he delivers two Manners of receivdy of Christ, one spiritual, the other real: And when
the receive the Sacrament, he enters both these
the Ways into us, viz. into our Soul per Spiritum Sanctum
mit odo Divino, by the Holy Ghost, id est, by Grace
dy, and Spiritual Refreshment, and into our Stomach
who the todo humano, by his Flesh and Blood, per sanctam
lam carnem, &c. So that if this great Man deserves
the inward Refreshment of our Soul, but corporally
the inward Refreshment of our Soul, but corporally
the state of the state o

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the Symbols, we receive his Flesh and Blood but no modo, viz. really and corporally? Does not be my Lord stand at some Distance from St. Cyril, w maintains, we receive Christ's Body with Mouths, whilst his Lordship declares for the N

gative?

St. Chrysostome, in cap. 6. Foan. hom. 45. agr. exactly with St. Cyril, but not at all with the Billion for by receiving Christ's Body in the Eucharist, are mingled with his Flesh (fays he) not only by O rity (as Protestants pretend) non solum secundum ritatem, but really, sed re ipsa. Now is not this other Language to condemn point blank my Lor and with him the whole Fry of Zuinglians? Forth acknowledge no other Union between Christ and Communicant, than that of Grace, which is put spiritual; but St. Chrysoftome contends, there is a ther more near, viz. a real one. And hence it lows, that the Bread and Wine, are not only Figure 17 in this Doctor's Opinion, but (really re ipfa) Chi body and blood. For if Christ's Body be only in He the Viven, and not under the Species, how can it be wine, and in us re ipfa? To be within the Communicant, to me an invaled with him non follow focundum charitatem. mingled with him non folum secundum charitatem, and blo only spiritually, but really, sed re ipsa, and attrayer same time to be only in Heaven, implies a slat containing tradiction; and who can submit to so strange a Par Thu dox, has no Reason to start at all these Difficult and I le that accompany Transubstantiation.

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# CHAP. VIII.

the Fathers compare, or prove :he Word assumed real Flesh, because Christ left us real Flesh in the Eucharist.

Common bread, nor as common Drink, but as the the Word of God our Saviour Jesus Christ was incarwe the, and for our Salvation assum'd both Flesh and blood,
we are taught, that the Elements by which our Flesh m, and blood are nourisht by Mutation, being blest by the attrayer of the Word, become the Flesh and blood of that to marnate Jesus.

Thus this great Philosopher and glorious Martyr; in the proof of

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indi pure is an

ad I look upon the Place, as an invincible Proof of te Real Presence; for he addrest this Apology to ne Roman Emperor and Senate, and therefore beay'd Christianity, and his Conscience also, if his elief was Protestant. The Pagans charg'd the Chriians with Homicide and Antropophagy, Apol. 2. icimur sceleratissimi de sacramento infanticidii; and In this Place cited, he answers the Accusation. Shou'd to not have apostrophiz'd the Prince and Senate after this Manner? Sacred Majesty, and you my Land Sacram of the Senate, Men misrepresent our Doctrine to rene oftentin it odious, and calumniate our Mysteries to make uso wes. The minal; for we know God disallows these Sacrifices but of Pr outrage Nature: Our only Crime is the Malice of som ands upo and the Ignorance of others. We admit no Victims, and not Vows and Prayers; me break bread indeed, and to bilities as a Sign and Momorial of our Master's Death, mounders his Flesh, which being in Heaven cannot be really muthey our Altars. It's true our books which we esteem Divinifi's ! call it Christ's body; but we are not such Enemis sead. Sense and Reason, as to understand the Phrase adminot b ram : We honour the Symbols with the Name of Christieving body, as we do a Statue with that of its Original. Simoving an Answer wou'd have been proper, and to the Poi quite, it had wip'd off the Aspersion of Infanticide, and te, by lene'd the Imposture of Thyestean Banquets, so get a blood rally believed, and fo univerfally imputed to Chidels t stians; it's easy, obvious, and lyes within the But th of the lowest Capacity. e Real

But Justin overlooks so clear a Resutation, son Objection to the Protestant Dialect, and singles out ePurp Answer that no Minister in Europe wou'd have dreated Prof. As the Word (says he) took Flesh for our Sahouncil tion, so we are taught, that Bread and Wine by my L. Force of Confecration, become the Flesh and blood of the wine Incarnate Jesus. What Notions must these Wood blood raise in an Insidel Emperor, and a Pagan Senar e are That Bread and Wine is only made Christ's Body mate. cramentally, and in Figure. In good Time, the My I Idolaters were train'd up (without Doubt) in the good Doctrine of Sacraments; they look'd upon Breads rour Wine, as Signs without any previous Information brist and presently construid St. Justin by St. Austin's Rubed bloom That if Sacraments did not some manner of Way reserved that if Sacraments did not some manner of Way reserved the Things Whereof they are Sacraments, they should hat as

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Sacraments at all; and for this Resemblance, they oftentimes also bear the Names of the Things them-This Supposition is not only destitute of Truth, on and upon the bare Caprice of Ministers. St. Justin ha'd not suppose them verst in these Theological to bulities, and therefore expected, his Words wou'd mu understood as they sounded; and by consequence, mathey wou'd conclude Christians imagin'd they eat minist's Flesh under the Appearance and Form of in ead. Now had he been of another Opinion, did dle not betray his Religion and his Conscience, by bir lieving one Thing and teaching another? By not Simoving quite the Imputation of Antropophagy? I Polyquite, for tho' he disown'd the Crime of Infantiand te, by faying, bread and wine became Christ's flesh get d blood, yet he never endeavour'd to persuade the Chidels they did not cat Flesh, nay he confesses it. el But tho' in my Book, Justin stands for a Proof of Real Presence, in my Lord's, he is brought for Objection against it: But he modell'd him first for out Purpose, he clipt and scoopt the Text, and with reacte Precautions, he might have appeal'd to the Salfouncil of Trent or Lateran. Thus the Text stands by my Lord, Justin Martyr, tells us, That the bread of the wine even that Sanctified Food, whereby our flesh Wood blood by Conversion are nourish'd, is that which enally are taught, to be the flesh and blood of Jesus In-

the My Lord wink'd hard, and gently stept over the in Oregoing Words, as too little for his, and too much add rour Purpose. As by the Word of God our Saviour Jesus and brist was Incarnate, and for our Salvation took slesh shift was Incarnate, and these Words been tack'd to my few ord's, the Reader wou'd have been apt to conclude, with that as the Word took real Flesh, so he lest us under

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the Species of Bread his Real Flesh. But his Buffing If the was not to prepare for this Conclusion, but to fen rblasph against it, to stifle Justin's Doctrine, and to intend the his own.

And as his Lordship is guilty of Clipping, fol stands not clear of Misrepresentation; for it's falle that Justin taught, That our Flesh and Blood arem rish'd even by the sanctified Food. His Sense is the We are also taught, that the Food, viz. (the Breada Wine ) by which our Flesh and Blood by Mutation nourish'd, being blest, and consecrated by the Pray of the Word of God, is the Flesh and Blood of the Inc nate fesus. Whence you see the Quality of nourishing is attributed to the Bread and Wine, not after, b before Confecration: So that this Part of the Te makes nothing for him, and the other witnesses again the Fe

St. Ireneus proves, lib. 5. contra Her. cap. 2. Chi & 12 had not phantastical, but real Flesh. Quia alioqu neg, calix Eucharistiæ communcatio sanguinis ejus en neq, panis quem frangimus communicatio corporis ejust Chris and his Reason is, for Blood comes from Flesh and Ven that he Greliqua qua est secundum hominem substantia. This only Argument is sound in our Opinion, but it sounders have sit the Protestant. For if Christ has lest real Flesh sess, I the Eucharist, he certainly assumed real, not the heirs. tastical Flesh; but if the Sacrament be only a Figure et us h why can't it signifie a phantastick and apparent, as we breos,

St. Eligius, hom. 8, in Diecene. As Christ assumers the truly the Flesh of our Body, and as the Man born of liste. Virgin Mary, is truly the Son of God, not by Grant sifice, to other Men, but by Nature; so it's his true Flesh and, who Blood, we eat and drink in the Sacrament. Is the Flesh in all and Blood in the Sacrament, as true and real as the me Sacrament affund of the Virgin? This Father affures the Victim

If therefore, he neither dream'd with Marcian, blasphem'd with Valentin, beyond Question, he atted the Real Presence.

#### CHAP. IX.

be Father's teach, Christ's Body
is in many Places.

Christ be really in the Sacrament, it follows, which has he is in many Places; if not, then he remains only in Heaven: If therefore, the Fathers less has first, they are ours; if the second, I must esh fels, Protestants have a Right to challenge them theirs.

Igual et us hear St. Chrysostome, hom. 17. in cap. 9. ad as in the Old Law, times one Vistim. Sometimes another, but here it is

as we been St. Chrysostome, hom. 17. in cap. 9. ad as we been, pag. 356. We offer not as in the Old Law, times one Victim, sometimes another, but here it is as the same; and for this Reason, there's only one of lifte. For did the Diversity of Places multiply the state iffice, there wou'd be many Christs; but there is one is as we shall these Places; and for this Reason, there is as we sacrifice. He is our High Priest, who offer'd es we Victim that cleanses us, and now we offer the same that

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that was offer'd then, which is incorruptible, mi we do in Memory of what was done then. And and Oh Miracle! Oh Goodness of God! We hold him Hands, who is plac'd above with his Father.

Must not these Gentlemen's Considence be of extraordinary Complexion, that in Print in Sight the World dare affert, that Replication is impossi That the Fathers never dream'd of so deform Monster, and that it was only hatch'd by Popill vines, to support the Error of the Real Present of Tester Does not this great Luminary of the East, establish the same Doctrine in Terms as clear as those of rez, or du Perron > If Christ's Body be in Heave spit? and at the same Time in our Hands, is it not in m Places? Does this Saint only mean it's in our Ha in Sign and Vertue? Why then such a Noise? What is fuch an Exclamation? Oh miraculum! If he un stands no more, we must conclude like Menin Phrenfy, he spoke without Judgment, without fon. For whom can such a pleasant Wonder sum tongst but Fools and Lunaticks? And then again, shou'd St. Chrysoftome, in Ep. ad Heb. with so me cause I Earnestness and Pathes, inculcate, that only of the Mi Christ is offer'd in many Places, entire here, entire there? Did he apprehend, that People is four fragine Christ's Body must be multiplied, if the stant S or Memorial was? Or that it must be divided, St. Cy many Communicants receiv'd distinct Supplies wift be Grace? But then he must suppose, Christians their Wits in the Baptismal Font; and lost their la divide son, when first they receiv'd Grace. Is not so St. Gr distinguish'd from Christ's Body, as well as the skep cramental Bread and Wine in the Protestant of skep in the first of these are divided, why must the Integrity of the Body be call'd in Question? Wou'd not he delay to the skep in th

e Nam on, wh gale th inters ing Geo

asion, tone, a bis La rided.

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Name of cautious Coxcomb, as well as Sir Soloon, who with much Rhetorick and Energy, shou'd gale the Audience with this Discourse. Beloved, inters have drawn a hundred Pictures of his Majesty ing George; pray be not inveigl'd with a false Per-usion, there are many King George's: No, there is his Liberality, yet believe not his sacred Person is wided. No, no, he is whole to Day at St. James's, and

In good Earnest, wou'd not the Audience vote so Orator better equipt for Moor-Fields than for the hit? And that he labour'd to prevent a Mistake the Forfeiture of his Judgment? Indeed labi bunum est, whilst we live, we are liable to Failures the Understanding, no less than to Irregularities. the Understanding, no less than to Irregularities the Will; but some Errors are too irrational to fear'd, and too gross to require Caution: And fear'd, and too gross to require Caution: And longst these may be plac'd these two, of concluge our gracious King is replicated, because his Piures are multiplied; and that his Person is divided, cause his Favours are. If therefore Caution against the Mistakes (not human) has the most exact Air aginable of Extravagance, is not St. Chrysostome's in the Pro-

description of Extravagance, is not St. Chrysostome's is flourse liable to Censure, if he spoke in the Protent stant System?

St. Cyril of Alexandria, de cæna Myst. If Jesus mist be truly Man, how can we say, he gives Eternal se to those who approach to his Table? And how can he divided in many Places without Diminution?

St. Gregory of Nyssen, Ora. Cat. cap. 37. proposes s Replication as a necessary Consequence of the ystery: And the Liturgies of St. James and St. Chrylime, suppose and teach it. The Lamb of God, and the fit of the Father, is divided without Division; he is cut

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cut in Pieces, without Separation of Parts; he i

mays eaten, and never consum'd.

All these Fathers teach, is true, just, and m ral in the Sense of Catholicks, but nothing can fram'd more absurd and ridiculous, in that of h testants; and had they been Zuinglians, no Man discharge them of Artifice and Imposture, of a Da to impose on Mankind, and to ensure the Faith the But who dares fasten on these great Men the Ci of Hypocrify and Deceit? Who dares transform Oracles of Truth into Masters of Falshood and fion? Their Station, Learning and Piety, very confiderable; they acted generously, and w freely, and were above the petty Regards of Into or Danger: They were the Glory of human Nam his is and the very Top of their Species.

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### CHAP. X.

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The Fathers teach, the Eucharist is to be ador'd.

Honour the Greeks express by the Word I atria. It is is His Due, His Right; and to give it any reature, is to invade His Prerogative. If there ie, the Fathers teach the Eucharist deserves Adomion, must we not confess they believ'd Jesus Christ ally present? Or that whilst they forc'd the a icient colarry to withdraw out of the Roman Empire, they is'd a new Impiety upon its Ruin, and by a Sacrigious Apotheosis, plac'd Bread and Wine upon the lars? I know our Adversaries pretend, Adoration much younger than the Ages the Fathers liv'd in; at it's a meer Invention of the Thirteenth Age (id) almost of the same Date with Translubstantiation. It is then examen, whether they are not mistaken their Epock, and out in their Arithmetick.

I been with St. Austin, Ep. 228, ad Janua: this

I begin with St. Austin, Ep. 228. ad Janua: this octor being consulted, whether it were expedient Communicate every Day, returns this Answer,

Let every one follow with Sincerity the Dictamen his Conscience; for neither those who daily receive, or those who do not, dishonour the Body and Blood of wish, if every one endeavours to his Utmost, to ho-

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nour the Holy Sacrament. For he out of Respect, hays he to receive it every Day, and like the Centurion, his his Feet himself unworthy to entertain his Master in his hadore to and the other out of Reverence, dares not omit ated by Day, but with Zacheus, receives him with soy. Ir, not Food is only an Enemy to Contempt, for this Reason, dmist a Apostle says, those receive it unworthily who distinct ere is the it not from other Food, by a Veneration particular lask to it. Veneratione singularizer debita. Therefore, Scrip to it, Veneratione singulariter debita. Therefore Scrip ving said, who eats it unworthily, eats his Condon add in

tion; he presently adds the Reason, because he disern earch h the Body of Christ.

y be ad First, this Text marks the Honour due to the with crament, si saluberrimum Sacramentm honoran flesh o Real Presence of Christ, who the one receives sid her Joy, as Zacheus; and the other out of a Sentime to eat Reverence, refuses to receive, like the Centur dy eats
Hence he infers, that the Honour due to the En lave fa
rist, is not common, but singular, such as the issue of
blican gave to the Son of God, when he recoming by
him in his House; such as the pious Centurion pli's ce when he judg'd himself unworthy to receive him da Ma his, honore singulariter debito. St. Austin there ction t means a Divine Honour, viz. an Honour due news ob Presence of Jesus Christ; for he founds this part think lar Honour we pay the Sacrament, on Christs disow sence: And as he measures this Respect by that we oclear is due to Christ's Body present, so he measure sthro's Contempt of the unworthy Receiver, by the lents.

rage he does this adorable Body, non dijudicans his ag ention pus Domini.

In Pfal. 98. the Saint acknowledges, not only, fear it's lawful to render the Holy Eucharist that Superarchis Honour due only to God, but also, that we can given refuse it this Homage, without Impiety. I amin not be

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ays he) when I am told, we must adore the sootstool his Feet, because he is Holy. On the one Side, I sear adore the Earth, least I be condemn'd by him, who sated both Heaven and Earth. On the other Side, I ar, not to adore the sootstool of my Lord, because the dmist commands me. Adora scabellum pedum ejus. The ere is the Difficulty, mark the Solution.

Scripture answers; Terra est scabellum pedum ejus. and in this Bivium, I turn my self to Christ, because mearch him here; and infine, I discover how the Earth y be ador'd without Crime; how I may adore his foothe without Impiety; for of Earth he has assum'd Earth, flesh draws its Origin from Earth, and he has taken the flesh of the flesh of Mary: And because he has conest sid here below in this flesh with Men, and has given ne to eat for our Salvation the same flesh, and that no the dy eats this flesh before he has ador'd it; by this Means, Empare fall'n upon the Secret, how we may adore this the spool of our Saviour, and how we are so far from ed ning by adoring it, that we sin by not adoring it.

his da Man must be deeply engag'd in the Interest of a en dion to deny it. But our Adversaries seeing themen ves oblig'd, either to give up St. Austin, er explain think it more convenient to abuse the Text, than disown his Authority; But the Saint's Opinion is thoclear to be obscur'd by far fetch'd Glosses: it gliand is thro' all the Masks and Difguifes of spurious Com-elents. This I prove.

It's agreed upon by both Sides, that the Adoration ention'd by St. Austin, is Divine; why else shou'd by sear to adore a Creature? It's also agreed upon, upon at this Supreme Cult according to the Saint, may given without Sin to the Flesh of Christ, nay, and in n't be refus'd, without a Crime. But here we vary:

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our Adversaries pretend, St. Austin speaks of a Spin cans it rual, we of a Real and Oral Manducation in the selied of crament. Place

But this Question wou'd be decided with Ease, he er we our Adversaries more Sincerity, and less Passion; he what does not manducare in its natural Sense, import look Natural and Oral Manducation? And does not contrist, to mon Sense and Reason, nay, and the Laws of Dunder course, command us to understand Words in the quant proper Signification, unless by the Author, they are Sen restrain'd to an improper? Now not one Syllable anduca e Place cited, intimates any Restraint. en his Besides St. Austin adds, No Body eats this slesh tost soe the Place cited, intimates any Restraint.

he has ador'd it. This marks a standing Rule, alf our constant Practice of Religion; and the Words am co true, if referr'd to an Oral Eating in the Sacramon. By the but if to a Spiritual, nothing can be more false, a Earth thing more absurd. For what is this Spiritual Eating in of but to consider Christ's flesh as crucified for our Salve Person tion, and as having merited it by his Dolors. So the Will this is St. Austin's Meaning, We never consider Christift in flesh as crucified for our Salvation, and as honores h merited it by his Dolors, without having first addessed S en rem 11.

Why must Adoration precede this Meditation? Ambre the contrary, it's more natutal, and I believe more Hor ordinary for the Consideration of Christ's Deah If Gre take place of Adoration; for it's the Motive in quef wrings out of our strong Breast, Acts of Faith, Ho Sacrif Love and Adoration.

But to convince the most obstinate, does not s. Saint immediately add after the Words cited, by St. Grewhat Earth soever you lye prostrate, ideo ad Tem organia quamlibet cum te inclinas atque prosternis, look gearne upon it as Earth, but behold this Holy, whose soul served. this Earth is, that you adore. Now this quality

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[ 153 ] pin eans it in St. Austin, but that Christ's Body is mulchild or replicated, in Proportion to the Multiplicity
Places where it's receiv'd? And he bids us when
there we receive Christ's Body, or under the Shape ; h what Host soever, prostrate upon the Ground, not on look upon it as Earth, but to cast our Eyes upon commit, whose Footstool that Flesh is we adore. Did Deunderstand a Spiritual Manducation, ideò ad terthen quamlibet cum te inclinas, cannot be modell'd eyano Sense; but if he understands a Real and Oral ble landucation, nothing can be more reasonable, for en his Meaning will be before what confecrated sh offoever you lye prostrate before.

, alf our Adversaries will not submit to St. Austin, let de sem consult St. Ambrose, lib. 3. de Sp. Sancto. cap. men. By the footstool of our Lord, is understood Earth; starth, the flesh of Jesus Christ which we adore even and in our Mysteries, and which the Apostles ador'd in Sahr Person of tesus Christ.

Will a Protestant say, St. Ambrose searches after his wist in Heaven to adore him? But he protests he har lores him on Earth, and which is more, and lessed Sacrament, in mysteriis adoramus. en remains, but that either Protestants appeal from Ambrose, or frankly acknowledge he teaches Di-

me Honour is due to the Eucharist.

al If Gregory the Great asks, who among the Faithful e in question, but that the Heaven opens at the Time Ho Sacrifice? And that the Quires of Angels descend be present at this great Mystery? Lib. 4. Dial. cap. ot t

It. Gregory of Nazianze, tells us, that his Sister gearnestly him, who is worship'd on it, found her of cur'd of her Disease.

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St. Chry-

St. Chrysostome invites, or rather commands at all prete adore on the Altar, the same Body the Magian s of c in the Manger. Hom. 24. ad Corinth. The Magian en dist nour'd this body when it lay wrapt up in a Manger, a reation altho' both Gentiles and Barbarians, they abands an int both House and Country, they ventur'd upon a tell obscur fourney, and ador'd it not only with fear, but he ous, o bling. Let us who are Citizens of Heaven, imitate gumen Example of Barbarians. And lib. 6. de Sacerd. we there is the Priest says he call'd upon the Holy Spirit. Fourly the Priest, says he, call'd upon the Holy Spirit, Fourb compleated the dreadful Sacrifice, and took into his He expre the common Lode all Things, then the Angels em at imp him, and all the Quires of Celestial Powers cry out, resaw the Place about the Altar is crowded in honour of him lead i is lain upon it. This he confirms by the Testim of a venerable old Man, who at that Time, h multitude of Angels glittering with Glory, encom fing the Altar, and like Soldiers in Presence of Prince, bowing with Respect and Reverence. I though perchance my Lord might possibly h smil'd at this Miracle, yet St. Chrysoftome believe Καί έγωρε πειθομαι.

Here we are invited to equal at least, the Pier he, three barbarous Princes, and the Saint displays all Force of his Eloquence to perfuade us, he think dishonourable to our Profession, not to pay Co the same Adoration in the Eucharist, Gentiles yield him in a Stable, and to approach the Holy I with less Respect, than they to the Manger. N did not these three Men reverence Christ with Lan The Scripture is positive, and falling down they all bim; and I presume no Protestant will deny it. D.T. not therefore St. Chrysostome acknowledge Din Of Honour is due to Christ in the Sacrament? And at Im Honour is due to Christ in the Sacrafiche. Now if Protestato his consequence the Real Presence. Now if Protestato his Faithful Fa

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pretend, this Adoration is nothing but a Spein precent, this radoration is nothing but a special soft of civil Respect due to Symbols, I wou'd have in disband from Society, and foreswear Conflation; for how can they express their Thoughts an intelligible Phrase, if this Saint's Meaning obscure? If desparate Terms become sinonimous, our Differences must be composed, not by guments, but Revelation. In a Word, if the where were Zuinglians, they were a Club, either Fourbs or Ignoramus's: Of fourbs, if they intended the express the Doctrine of Zuinglius, in Terms min at import the contrary; of Ignoramus's, if they to resaw not, that their Language must of Necessiin lead men into the opposite Opinion.

# CHAP. XI.

he Fathers teach, that the Immaculate Lamb Jesus-Christ, and His most Precious Blood, is Sacrificed on our Altar.

yiek Tal

y ada DT. Andrew in actis ejus, if we credit the Priests Di Of Achaia, said, that he sacrificed on the Altar, And at Immaculate Lamb which remains entire and alive, nests of his Flesh be eaten and his Blood be drunk by Faithfull.

St. Hypo-

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St. Hypolitus Martyr, Bishop of Porto, in Oral de Consum: Mundi, thus in the Person of Christ an desquission strophises Priests; Come you Priests, who Day an dese no Night offered to me a pure Sacrifice, who daily same bream. fixed my precious Body and Blood.

St. Gregory of Nysse, affirms, Ora. 2. de Resurra pout that Christ's Body was sacrificed after an occultume to invisible Manner, when with his Blood, he gan the erlook

bis Disciples to eat.

St. Cyril of Alexandria, Epist. ad Nest. and those Lab. tom. 3. In our Churches we celebrate an mings bloody Sacrifice, being made Partakers of the Hispea flesh, and precious Blood of Christ our Saviour. have

St. Gregory the Great, lib. 4. Dial. cap. 58. 7 orld, Christ's Body after his Resurrection, was invest per with the Quality of Immortality, yet it's sacrifuough again for us, in this Mystery of the Holy Oblands we

St. Isidore Hispa: de Off. Eccles. lib. 1. cap. 1 these The Order of Mass and of the Prayers, by which only consecrate the Sacrifice we offer to God, was institution, o

by St. Peter.

I must not forget St. Austin de Civit. Dei, lib. cap. 20. The Sacrifice of the Eucharist has sucual Mer all the ancient Victimes that were immolated, to fich F nify the future Sacrifice; and in this Sense, we did drun derstand the Words of our Mediator in the 39. Psh emori where by Prophecy, he says, you would have no oblined tion, nor Sacrifice, and you have framed me a Bu ffed Because in Place of all these Sacrifices (at present Apo we offer his body, and it's given them who partake of his So agant, Oblation. Item in Palm. 40.

If all these Places be taken as the Words som wid Fine I viz. in their plain and natural Sense, it cannot the I questioned, but they import the Real Presence. No lesh, at they must be taken in this Sense, and cannot be the figurative, without outraging the Fathers, at Proburles who

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tan tesquing those great Affertors of Christianity, best must pass for a troop of raving Fanaucks, fam transcress, the Laws of Commerce, transgress the Laws of Society; who think without Order, and speak without Caution: They return Answers that are extravagant. They clook the most natural Solutions, and single those that are unintelligible; they always take makings by the wrong Handle, they understand ill, have entered into an Association to tool the have entered into an Affociation to fool the B. Horld, and betray their Souls, and yet not one mel r perceived this Design, or had Conscience rift migh to caution Posterity against it. If the Faplatiers were Calvinists, no Jury can discharge them these Imputations; and to convince this Point, let only compare the Genevian Doctrine with some finant, only to avoid Prolixity.

St. Andrew, in the Protestant Jargon, means more but this, that he celebrated every Day Memorial or Figure of that Immaculate Lamb, to flich Figure of his Flesh, and Blood being eaten the drunk by the Faithful, the Lamb itself whose political is celebrated, remains entire.

There is nothing of Figure in the Text, this is

But ited in by a Protestant Legerdemain, to bring estette Apostles Faith to the Genevian Standard; but gant, and his Discourse ridiculous. For how Tomourd Heathens understand by Agnum, the Figure the Lamb, and by flesh and blood, the Sign of No lesh, and Blood? What raised in those Insidels the lot of other of a Sacrament? And who taught them, are Protestant Rule of Sacramental Expressions? what Revelation then, did they know the Sign

was call'd by the Name of the Thing signified is were
And if they did not, why did the Saint forget; he Cro
immuends to necessary? If therefore he intended desire
only to express the figurative Presence, could be denie
have fallen upon Words more improper?
But a
Besides, the Saint proposes a Mystery, that a fisces.
tains something surprising, that puts reason to sail; Y
Stand. Now must out Understanding be put of. If
the Stretch to conceive, how the Figure of the Last Bre
could be easter without the Lamb itself were busine.

cou'd be caten without the Lamb itself were but me O er'd, and cut in Piece meal? Tho' a Statue fer th dead, the Original, I presume may be in-goquired Health, and a Man may enjoy all his Limbst me. his Picture be divided. An Understanding must 3dly. extraordinary green, and tender, that cannot a e Bowith fo weak an Adversary; and who proposes because for a Paradox, must either have a small stock cant t Wit, or suppose his Audience has none. It Obs. St Chrysosteme, has always past in the Worldsome T

Writer of the first Class; his Eloquence, is we all out Pedantry; his Rhetorick, without Childiline san He plays the Orator, and Phylosopher togethere O and his Reasons keep up with his Language. In sold if he believe like Protestants, he argued like Eb Man without Judgment. For Hom. 17. in Hebra, ede to proves, there were many Victims in the Mola St. A Law, and only one among the Christians, and reg tome , us with this quaint Reason: Because we offer not I he Day one Figure, and another to Morrow, for and we did, there wou'd be many Christ's. No, If the our Oblations are all Figure of the same Sais, but fice, viz. of the same Christ: What then, is the sures be but one Victim of the New Law, because, salse our Oblations are Figures of the same Sach Figure does it not follow very clearly, there was lat the one Victim in the Old? Because all their Sam eprese T 159 7

the were Figures of the Sacrifice Christ offered on the Cross. Here the Saint builds with one Hand, and destroys with the other; he proves just what dedenies, by proving what he afferts.

But again it is certain, the fews had many Samistices. This Saint Chrysostome confesses after St.

of mil; Yet all these had Relation to the same Obout &. If therefore we offer nothing in the Cane, Last Bread and Wine, altho' they relate to the but me Object Jesus Christ, this Unity suffices not to ue for the Unity of the Sacrifice; There is still -graquired, that the Oblation be individually the bst me.

out 3dly. Why must the Sacrifice be one, because of Body of Christ is one, and not multiplex? ock eant that Christ was in the Eucharist not really, die the Ching be different? Must the Offences wi all Mankind, or the Prayers of the Just be illuse same, because they have Relation to the gette me Object, God? Well, I perceive, if St. ge. Infoltome was Protestant, good Sense was at a like Ebb in his time, and that it was more à la

ebra, ede to live well, than to reason well.

Mos St. Austin also argues no better than St. Chryreg lome, if he pleaded the Protestant Cause, not the fays, that the Eucharist has succeeded all, for ancient Victim's that were ordained to signify of If therefore it be Christ's Body, not in Rea-e Sus, but in Figure; the old Sacrifices were only if the gures of a Figure. Now Mettal upon Mettal sus, false Heraldry, and I believe, a Figure upon acrif Figure, is false Divinity. Nor can it be said, vas hat the Eucharist is a more perfect and lively. San epresentation of Christ's Body upon the Cross,

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than those Victim's, that in the Old Lawn figured it. For I ask a Reason, why does not Slaughter of an Innocent Lamb come nearest Bloody Murder of God made Man, than Wafer? The Blood of a Victim reeking the Altar, does it not represent more in the Gore, that dropt from our Saviour's Vathan Wine in a Chalice?

But if those ancient Sacrifices were Figure of Christ's Body, and this new Sacrifice Fathers mention be only a Figure also, where they never honour'd these Signs with title of the Sacrifice of Christ's Body? They have they find the Sacrifice of Christ's Body? They have rendered Justice. In the Christ's certain, St. Austin does acknowledge an Ottion of Christ's Body in the new Law, when had no Place in the Old; seeing therefore, was offered in the Old Law in Figure, and Representation, he must mean it is offered the new, not in Figures only, but re instantial and indeed.

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## CHAP. XII.

he Fathers teach, not only that the Body and Blood are really present in the Eucharist; but also, that Bread and Wine are changed into them, idest, they acknowledge Transubstantiation,

IRST Proof out of St. Cyril of Hierusalem Catech. 4. Seeing therefore, that Christ says the Bread, this is my Body, who will dare for future to question it? And seeing, the same assevers, is is my Blood, who will be so bold as to doubt, d say, this is not his Blood? Ey the sole Power his Will, he once changed VVater into VVine, in ana of Galilee; and shall me not believe, he has anged VVine into Blood. VVherefore let's receive brists Body and Blood, with all Certainty; for in figure of Bread, his body is given, and his ood in that of VVine. Look not therefore upon it as ter bread or as meer VVine; for according to Christ's

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sense persuades you (it is meer bread and Win may sign let faith confirm you. Judge not of the Thing by it do Tast, rather believe with all the firmness image roposts able, that Christ has given you his body and be added to knowing this, believe for certain, that this break less two appearance, is not bread, altho' Tast protests it it be bread, but that it is the body of Christ, and e Nat what seems to be VVine, is not VVine, but the Hills on of Christ, altho' the Tast, tells you it is VVine, roposit

All Comment upon this Text is superfluous, elf, or Gloss cannot possibly be more plain than the La mies of An author that labours to explain Places tood le mustor Explication, must either suspect the Rea sative Wit, or misuse his own. In the Year 84, e Qua Catechism was read publickly in the Market P. Sub of Rochford, in Presence of sour Thousand Pa Hence Stants and Catholicks, and all agreed, St. O charif spoke, as the Preacher did, when he treated of, is this Subject, Controv. famil, pag. 281. But the H English Protestants are of another Opinion, to Oil, fence against Truth, and parry against Evide Chris they will not give up their Judgment even to ty Na monstration, as if it were a Shame to surrende ead, Truth, and a Glory to withstand it to obline in because this Father says, 'tis not meer bread the meer VVine, they conclude it is Bread and W. Qualtho' he explains his Meaning, and tells us, icacy Christ's body and blood, yet this goes for not sality and what can prevail with those who are resort he misselves. the to be mistaken.

Because not only this Father, but also St. 49 without Because not only this Patner, but and the Iraneus, and the Author de Sacram. Have ne; same Expression, I will spend some Reserve to the Author of China Chin

ster ,

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I grant therefore, the Expression is equivocal, it may signify that Bread remains, and it may also signify, it does not; for it is not common Bread, being a roposition composed of the Ideas, viz. of Bread and common; it may be considered, as opposite to the less two Propositions, it is Bread, and it is common. it it be considered as contrary to the first, it denies eNature of Bread: If to the second, the Negation Hills only upon the Quality common. If we take the e. roposition, it is not common Bread single, and by us, elf, we cannot possibly determine, whether it In nies the Nature, or only the Quality of Bread. ode must consult the Context, and examin the Ad-Rear fative, to frame our Judgment. If this destroys 4, Quality, the Quality is denied; if it destroys Pr Hence, when St. Cyril, Catec. 3. fays, As the

t. O charistical Bread after the Invocation of the Holy ated of, is not common Bread, but the Body of Christ, But the Holy Chrism, after the Invocation, is not sim-n, to Oil, but the Gist of the Holy Ghost. But the body vide Christ, destroys not only the Quality, but the to ty Nature of Bread, because it cannot be true ende ead, and at the same time the Body of Christ: offinet in the second part of the comparison, real the gift of the Holy Ghost, destroys only ad W. Quality of Oil, because this supernatural us, licacy infused by the Invocation, excludes only the noticality of common Oil, not the Nature or Substance. relied thence it comes, that those Fathers who dethe Eucharist to be simple Bread or VVine, tell St. M. without Restriction, it is o not bread, it is not Tave ne; but I never read that those who say, Reflei t baptismal Water, is not common Water, or a Chrism, is not common Oil, ever said, it is not ter, it is not Oil.

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Now

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Now I fay, that these Words, look not therefor upon it as meer bread, nor as meer Wine, cannot suppos'd to import, that true Bread and Win For the Adversative according to Chil own words, it is his Body and Blood, a cludes not only the Quality meer, but the ve Nature of bread; and therefore, he immediate in formal Terms marks this Exclusion, believe certain, this bread in Appearance is not bread, b the Body of Christ, and what appears Wine,

not VVine, but the blood of Christ.

So Justin, bids us not receive the Eucharist common bread or VVine, so Irenaus, so the Aut de Sacram. But then the first tells us by Con cration, it becomes the Flesh and Blood of Incam Jesus; The 2d. it's Christ's own body; and the thin that the body of Christ, is made of that bread. Now Adversative falls upon the Nature; not the Qua of Bread and Wine, and by consequence, exclusion it as incompossible with the Body and Blood I this suffice to convince reasonable Creatures, t Panis communis, and Vinum commune, cannot il bros those Texts of the Fathers: They determined is: H own Meaning, and clear the Equivocation of ther Terms by a plain Explication. But a man out m and his Depth, grasps a reed, tho' it only serves to wait ling. him to the Bottom.

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# CHAP. XIII.

be Conversion of Bread and Wine, into the Body and Blood of Christ, is prov'd out of St. Ambrose. The 2d.
Proof.

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Qual xclud

od. I IB. de iis qui Mist. cap. 9. Thus speaks St. Am-brose, Perchance you will tell me, I see quite another net ing: How then do you affirm, I receive Christ's body? of stherefore I undertake to prove. There we see the out and Drift of the Discourse, viz. to prove, we wat tive Christ's Body, altho it appears another ing. Now had my Lord Primate been in St. Amis Place, I conceive, he would have laid the ubt, proved the Thesis, and made Things even Moment. We receive ( wou'd he have faid) b our bodily Mouth Bread and Wine, what nder therefore; they appear such. But then by Mouth of Faith, we really receive the body and Ind of our Lord, that is so say, we are truly and and made Partakers of Christ crucified; so that you in the Turn of a Hand, the Riddle is solved, M 2

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how we receive Christ's Body, tho' we see quite an ther Thing. But good St. Ambrose, was it see moval benighted, he strayed out of the Protestants Road, a man I fell upon the Viam Latinam: In a Word, his Arguing to ment is Catholick, and as far distant from the 2m minst to glian or Calvinian tenet, as Geneva from Rome. Frequently prove, that this is not what Nature formed, but what Benedictions has consecrated, and that the Force of at has Blessing, surpasses that of Nature; because by die to

Bleffing, nature itself is changed.

It's clear, St. Ambrose establishes his Thesis, ist.
That we receive Christ's Body tho' it appears quite and It's June This Thesis of the Christ's Body tho' it appears quite and It's June This of the Christ's Body tho' it appears quite and It's June This of the Christ's Body tho' it appears quite and It's June This of the Christ's Body tho' it appears quite and It's Body tho' it's Bod Thing, upon this Principle, that what we receive not the Product of Nature, but of the Benediction and that this changes Nature, quia benedictione in ipsa natura mutatur. So that his Discourse runsh bed be we receive the Body of Christ, because by the Power of Benediction, the Nature of bread is changed in body. There is his Reason in short hand, and it claims Transubstantiation in spight of Criticism, to leave no Place for doubt, he ransacks Script and culls out a Catalogue of the most Stupend Miracles God ever wrought, either to manises Power, or his Goodness. He forgot neither miraculous Conversion of Moses's Rod into a Semper of the Waters of Nilus into Blood; He remember the Fountain that burst out of a Rock, and the state of the Fountain that burst out of a Rock of the Bit state of the Fountain that burst out of a Rock of the Bit state of the Fountain that burst out of t Thing, upon this Principle, that what we receive rd, he Consecration, where the Words of our Lord operate, nof the You have read, ipse dixit of facta sunt ipse man Natural vit of creata sunt; cannot therefore, the Words to Christ, that gave a being to what had none, the crived these that are, into what they are not, non enimmly of Q

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novas rebus dare, quam mutare naturas. But if man Benediction (id est) if Men by the Force of in Prayers, can work such prodigious Changes annot the Laws, and Current of Nature, shall we relequal Efficacy to the Words of Christ? He made
world, and gave those Things a Being, which
inone before: Why then, cannot he change bread,
at has a being into his body, and the Nature of
ine into that of his blood? For after all, it's as
at to create new Natures, as to change those that if. Well, if heat did not run away with this Dois, or if we must not read him backind, he is certainly for Transubstantiation: His
certainly is strong, he argues close, and comes up to rich, he is certainly for Transubstantiation: His deviced as a series of the series and comes up to the series and what's more, his Argument cannot be seen bed by Gloss or Comment to favour our Adversing the ses; for an accidental change of bread to an exercise or ordinary Use has no Conformity with the Text, in such supposes not the Quality, but the Nature of the second and to be changed by Confectation, benedictione matura mutatur. Nor can Nature be taken here along improper Sense, viz. for an accidental eration, because it's determined to a strict and instance one by those Words, Non enim minus est novas series dare, quam mutare Naturas, It is no less hard to member to change Nature, or Substance by Creation, the series of the seri s: the diracle in the Eucharist, equal to that of of the Inha Formation. Let us prove, continues he, the Truth of this he per levy, by the Example of the Incarnation. Was Christ in of the Virgin Mary, according to the ordinary course work work to the Embraces of a man Naturally pree, the ceived contrary to the Law of Nature, and this eminm by (Quod conficients) in the Eucharist, is the same body M 3

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Body Christ took of the Virgin, quid ergo hic quarity tura ordinem in Christi corpore. Why therefore i you feek the order of Nature in Christ's Body in the Eucharist? Wy do you pretend to see it, (for this is the Saint's meaning) to feel or tast it, it's Existence miraculous as well as it's Production; and he who w born without the Embraces of a Man, is pleas'd conceal himself in the Sacrament, under the Specia of Bread and Wine. Will the Protestants go over St. Ambrose as to this Point? No, they declar against it, they protest there intervenes no Mirade and indeed they have Reason, for was not Circu cision, made a Sign of the Alliance without all racle? The Rock was a Figure of Christ, yet who was the Prodigy? Why therefore, cou'd not Bra O be made the Sign of Christ's Body without intermed by ing the Ordinary Laws of Nature? In a Word, speal Ambrose answers a Doubt (as I have hinted) how raba I receive Christ's body, seeing I behold quite and by sulfating? This Doubt must be supposed reasonable od, he it must be supposed to rise from the Nature of Mystery; for to think he started a Doubt that could make the only enter into the Brains of Fools, is to dub him Madman. Now I have shown this Doubt is extra resent. relent gant in the Protestants System, and the Saint's I schude he therest to calm it, that we must a tem. clude, he thought it proceeded for another honth fivation.

CHAI moerte

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## CHAP. XIV.

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a M whe A Prosecution of the same Subject.

Bre TO break the Force of those Texts, Catholicks error bring for Transsubstantiation, our Adversaries ord, speal to the Lexicon. And when they have shewn from traβάλλειν, μεταποιείγ, &c. Not only signatura big substantial, but also accidental Changes, Good on the suit of the suit

Notwithstanding, tho' the Paschal Lamb was the gn of the Passage, what Father ever said it was immuted into the Passage? That Circumcision was merted into the Alliance? Or the Rock transelemented to Christ? Such Expressions methinks, seem uncretable; they have neither the Recommendation of M 4 Custom.

Custom, nor the stamp of Authority. Nay, like sale the state of Coin, they are banish Commerce. Had therefor his the Fathers believed Bread was only the Figure cason. Christ's Body, it's surprizing they shou'd eternal onceived inculcate, it's changed, converted and transelement Grego into his body, without applying the same Express and stanselement of the other Signs. to other Signs.

Let us now turn to St. Chrysostome, Hom: 831 the W Let us believe God in all Things without He VVon tation, altho' what he says, appears absurd to our Sent wis m and even extravagant to our Reason: Our Senses decision, by often imposed on. Seeing therefore, he has said, the Now is my body, let us cease to doubt, and let us behold ransult with our Understanding. Here this holy Doctoral loud poses, the Eucharist seems one Thing, and show and appear another, that our Senses are mistaken, at us d that our Reason is at a Plunge; but this Supposite Reason is groundless, unless Christ's Body excludes the statesta stance of bread, and lies behind the Cover of id like Accidents. For if the change be only Sacrament The why shou'd it not appear bread? Why are the Sem ompor deceived, unless their proper Objects appear in less h false Light? The Eye is not deceived, when it do at our not tast, nor the Ear, when it does not fee. See eception therefore the Sanctification of the Element by Can'd by fecration is no Object of Sense, the Saint could meter as fear any Deceit of the Senses upon this Account; his I Error cou'd only spring from this false Intelligence of the state seeing they perceived all the Proprieties of his simes, and Wine, and not one of Christ's body and blood, his Bod why shou'd the Understanding start, and Reason cape me Bod where there appears no Shadow of Difficulty? Sure lictoric Mens Intellectuals were so soundered, they could beat the start over the First Principles: must we put our Windstee. 171

fall the stretch, to comprehend how bread can signify established? Or Wine his blood? Must we bridle ne calon, and put all our Senses under the Hatches, to

mal inceive this deep Arcanum.

teme Gregory of Nysse, Oratio. Catech. Cap. 37. and this essential (as the Apostle says) sanctified by the Word of God. dPrayer, not so, that being eaten, it becomes the body the Word, but because on the sudden, by the Power of the Word, it is changed into his body by these Words, Senjes is my body; and this is done by Vertue of the Benedidecition, by which the Nature of these Things that appear, ose transelemented into it.

Now I contend, this Place pleads strongly for hold ransubstantiation, and that it proclaims the Dogm or loud, that all the Noise of Tropes, Figures, Symshows and spiritual Refreshments, are unable to drown it: en, a tus difect the Discourse and expose the Anatomy to of Readers View. Bring but the favorite Evafions of

of d like Dagon, falls before the Ark.

nem The Father therefore tells us, that Man being a Sen ompound of Soul and Body, he cannot be faved, ar in less he be (by both) united to the Author of Life, nidatour Soul is united by Faith, and our Body by the See exeption of the Flesh of Christ; for this being poiy and by the unfortunate Apple, the Antidote must uidnater as well, as the Infectious Drug, and so expell mt; is Presence, the mortal Disease, the noxious igent bison has infused into our Bodies. Now St. Gregory of Indians, that this Lifegiving Remedy, which enters into again Bowels, that removes Mortality, and intails on again Bodies a title to a Glorious Immortality, is the acase me Body of Christ, that triumphed over Death. This Sur ictorious body therefore, this very body that led out eath Captive, enters into our bowels, and tho diagram with the among Thousands, remains entire, in the Opinion

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Opinion therefore of this Doctor, Christ's Body only enters into our Souls by Faith, but also is a gled with our Bodies, it descends by the Mouthin and of I the Bowels, as the Apple did; was not the eating the Apple real? Yes, and the eating of China a Rody the Apple real? Yes, and the eating of Christ's Bo Body in St. Gregory's Phrase, is no less real: For when Blood our Bowels? Is it mingled with our Bodies? Is it that Ho fributed to many, and yet miraculously remembrated to many, and the Real Protestants of it also proves Transfubstantiation. For the feather whole and entire, tho' eaten by many, he answer the seasoft the Bread is chang'd into Christ's because the Bread is chang'd into Christ's because the Bread is chang'd into Christ's because the Bread we eat into our Substance, and did Christ whilst he liv'd here upon Earth. Whyn shall we refuse to acknowledge in Christ's Words fame Power we must grant to the natural Heat of and of all humane Bodies? Having therefore a blish on the one Side, that this substantial Charses in set is my body, import de facto such a Change, inferts, with Reason we believe, that the bread sands by the Word, is transelemented into the body of Christis is my body. How? Is Bread turn'd into Christis is my body. How? Is Bread t stributed to many, and yet miraculously remain the his Arguments are contrary, and his Conclusion to their can be has polite in terminis. St. G. his Ge

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Gaudentius, Tract 2. in Exod. The Creator and of Natures, who produces Bread of Earth; and in (because he can and has promis'd) makes his about of Bread, and who made Wine of Water, and Blood of Wine. Believe what is told you, what you that Holy Vine. It's superfluous to make Respections on the Text: it is too plain for Comment, to east the Bread is significant to the Bread is significant to the Bread is significant to the Bread is figuratively Christ's Body; bear of the produces Bread of Earth, or that Christian For the he produces Bread of Earth, or that Christe that the Wine for the Sign of his Blood, because made wine of Water, is something extraordinary: Bo other to press the Faithful to believe a Thing that le, mains no Difficulty, with as much Warmth and wish that the were to charge thro' all the Prinard les of Sense and Reason; is to push Zeal a Point.

of the Fathers; the poor Gentleman feems to gupon the Tenters, the poor Gentleman leems to gupon the Tenters, he turns himself into all Potes: One wou'd think he groan'd under an Agony, set, felt the heavy Hand of an unmerciful Beedle. He some backward and foreward, and makes Might dhain for the old Cover, Sign, Figure and Symboth but by his running upon the File, and Doubling, may necessive he is almost forest. Chin may perceive he is almost spent. Sometimes, but which should be sacrament, then figurately only; but when the Wind chops about into eal a ment; but the next Page he makes all fail after the addition. So that from his whole Discourse, we only ads.A Can't, Christ's Body is in the Eucharist really, and oreally: Thus to make a Mystery of the Sacrament, has compos'd it of Contradictions. Now comes Gr. 6 is Gentleman off with Gaudentius, why! He difpatches patches him in a Moment, he fays nothing to our Put d, unless pose, but indeed his Reason is as little to his. Gande its us, tims in the following Words, calls it consecrate in Bread, and therefore it remains Bread still. This ordship an Argument almost in the Pythagorean Mood and in the gare, ipse dico. But if it be Bread because he calls unt, as Bread, why shall not we infer it is Christ's Body and on because he says it is? But why did he not infer, Ma treare are a Heap of Dust, because they are term'd Dust our Sa Scripture? Or that Men see without Eyes and we no be without Feet; for it's certainly written, caci vide verful nt quæ and claudi ambulant?

The Author of the Books de Sacram. lib. 4. cap ow the You will say perchance this is ordinary Bread, but thus; he Bread is Bread before the Consecration, but by Consen with W tion it is made the Flesh of Christ. Et infra, you ha ant in learnt, that the Body of Christ is made of Bread, a that that we put into the Chalice Wine and Water only, we co that by the Operation of the Divine Words, it's ma ransul Christ's Blood. Well, if there be any Magick in Answers. Words of Confecration as some Protestants pretty mission we have learnt it of the Fathers; but certainly it's 103; fo black as that of Simon, because these great Men. of centertain'd a very close Commerce with the Spirit and, of Jesus Christ.

It cannot be deny'd, but this Place casts a very cient vourable Aspect upon Transubstantiation; and 12do. Lordinip was jealous of the Kindness, and therefor a er pag. 9. he charges us with Legerdemain and Fourber tongi we have (fays he) tamper'd with the Text, a alon forc'd it into our Interest. One wou'd think the ain o pish Doctors had met at a White-Horse Club to debut upon this important Matter, that his Lordship play out the Messenger of the Council, and like Titus converted how cou'd he have enter'd into the Secrets of the Council had

E 375 7 Purely unless he had acted the Part of a Privado. He last us, the Conspirators sell so hard to work, that the Brains suffered in the Enterprize; but why is his ordship in a Ferment, why we dealt unhandsomely than the Author? We have destricted to the Privado. nd with the Author? We have dash'd out, ut sint que call un, and by this little Turn, have debauch'd the Bod ense of a whole Chapter. Let us try this Point, Mere are the Words, If therefore there is such a Power out our Saviour's Words, that Things which were not bewanto be (viz. by the first Creation ) how much more vide werful are the same, that Things which were exist, ut cap ow the Roman Edition and that of Paris 1603, runs out is; how much more powerful is the same, that Things infer lich were, be changed into another Thing? Ut qua out in aliud convertantur. The Sum of the Charge that Papists have dash'd out sint que erant, and so we committed a Rap upon the Text, to bribe it sansubstantiation.

and Answer. It's strange my Lord shou'd father this retin mission upon the Roman, and Paris Edition of it's 103; it's of a staler Date, Lanfranck, in Tract. de at M. m. & Sang. against Beringarius, assures, ut sint qua pint em, did not appear in some Manuscripts, so that e pretended Corruption is some hundreds more very cient than Protestantism.

and 1 200. We cannot right the Text by restoring ut sint

ereson a erant with a Protestant Comment; without surber songing the Author; for he must be supposed to alon like a Child or a Madman; for is there one the lan of common Sense in this Discourse? If Christ's deba lords are so powerful, that with one Fiat, he call'd up play oth Heaven and Earth from their eternal Nothing, ow much more Powerful must the Words of Consession be, which make Bread and Wine the Figures the a state of this Body and Blood, altho' the whole Substance they

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had before remains? Pray, why must these Works Prese more Powerful? Does the Designation of Breads ear Bla Sign argue a greater Excess of Power, than magnit Creation? Did the Institution of Circumcision and m'd w the Paschal-Lamb as Signs of the Covenant, and composition the Passage, in any Man's Opinion argue a grand it to Power in God, than that of the Creation? Wastakd, to any Father so fond of Hyperbolies as (in his wif for tings) to leave Posterity so strange a Paradox? I hake, does this Exorbitance of Power consist in this? The Passage Bread and Wine retain their former Substance, thinks by Confectation, they are made Sacramental sivid it and Figures of Christ's Body and Blood? No cent will a ly, for if they are only Sacraments, &c. tho 6 d's R stretches his Omnipotence to the last Point, they box remain Bread and Wine. bled i

3tio. Tho' we restore ut sint que erant, what was of my Lord gain but the Dissatisfaction of being a not that vinc'd, that it can stand with Transfubstantiation four. For this will be the Sense, how much more Power nent, must these Words be (hoc est corpus meum) to me, and that Bread and Wine are in Appearance (ut sint) with the that Bread and Wine are in Appearance (ut fint) with the they were, and yet are really chang'd into Christ's mass and Blood. This Discourse is reasonable, just, ander, hits right with the Context; for the Author's Delibich is to prove, that Bread and Wine are converted in Worthe Body and Blood of Christ: And that no be lere might question his Drist, he concludes, Ergo didner. This quod ex pane corpus Christistat, & quod vinum & good P in calicem mittitur, sed sit sanguis consecratione in the Calestis. And then to put the Matter in a Light winthe admits of no Doubt, he moves a Difficulty that me terant rally may present it self to the Reader, sed dices in mestell speciem sanguinis non vides. Wou'd any Manume portunt swaded of a real Conversion have started such and sinons jection? What Protestant ever bogs'd at the figure lest, [ 177 ]

Presence, because the consecrated Wine did not all ear Blood? Let therefore the Reader learn, that magnified Lordship was misinform'd, when he and m'd with such Assurance, that ut sint qua erant, and compos'd the Papist's Brains; and that they based it the Text to avoid its Importunity. God be used, tho' sint keep its post, the Author is ours, swift some Catholicks expung'd it, they thought I stake, not the Author put it in the Text. It's certify, Passion run away with my Lord's Gravity, and est hinks, he shou'd have drop'd the Charge, or will be did not better.

cra will not be amiss to hear the Accusation in my o's d's Rhetorick, pag. 13. It is not unknown (says bow much these Words, ut sint que erant, have bled their Brains, who maintain, that after the later desof Consecration, the Elements of Bread and Wine, ig a methat Thing which they were; and devises, they iam found to make the Bread and the Wine in the Salom ment, to be like unto the Beast in the Revelation, that to me, and is not, and yet is; but that Gordian Knot) with they with their Skill cou'd not so readily untie, its masters at Rome (Alexander like) have now cut sit, ander, pairing clear away in their Roman Edition Delibich is also sollow'd in that set out at Paris an. 1603.)

Thing to be a compleat Piece of Eloquence, viz.

Thing to be amiss to spend a few Research of the man is an incompleted on the Indiction of Indiction of the Indiction of the Indiction of the Indiction of Indiction of the Indiction of Indicti

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erecy no less than those who pad upon the Highn and Christons it's evident, in our Libraries there are no Lord Editions that have those Words, than those that has A not; if you ask, how came it that the Publishers cerant the Roman and Paris Editions omitted them, the stantia fon is in all Probability, they were not found in ective Manuscripts they made Use of. Now before Lord fo positively fasten'd on us the Crime of ping, he shou'd have been fure all ancient Manula had those Words; but he knew Lanfranck, 700 Y ago positively denies it. And the Primate of In had too much Breeding to compliment that of land with a mentiris, In a Word, if any Protes will produce the Original of the Author de Sacratis, with these Words ut sint quæ erant, we will in them in all our Editions, and till then, they will ver be able to convict us of Forgery.

2do. My Lord has been pleas'd to accuse the foul Play, in pairing clean away those Words; left take Leave to turn upon him an Accusation of at the to the Text in English, and I hope with better Sun the He therefore construes ut sint qua erant thus, ged Things may still be what they were, whereas they port only, that Things which were, may exist on Bo a Being, not the Being they had before, but another and the Words immediately following, declare and Here therefore is the genuin Sense, If there is so NI Force in the words of Christ, that Things which he tifts Being, began to have a Being (in the first Creation) wall much more Powerful are they, to make that Things Gro were, may have a Being, and be chang'd into and and w Thing, viz. that which before Consecration had his I Being of Bread, after Consecration is the Body forc's Christ. Ergo ut tibi respondeam ante consecrationem Super erat corpus Christi, post consecrationem jam dico il une t [ 179 ]

Lord did not trouble his Brains ten times more to his Accusation, than we to contute it, let ut fins terant stand or fall, the Author establishes Translation in spight of his Grace's Comment and in ective.

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s; We Fathers teach expressly, that

sign the Bread and Wine are chan
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Ne would think by the Protestant Controversch has uists, that Transubstantiation was Terrasinous and uists, that Transubstantiation was Terrasinous and uists, that Transubstantian whole Proof stands of Grounds no more firm than far-fetch d Inferential and wire-drawn Conclusions? that Pope Innotent his Lateran Council first hatch'd this Monster, Body forc'd it upon the vain Credulity of some, and since the Point, viz. whether the Fathers in express.

mce,

press Terms teach, that the Bread is chang'd into the

Substance of Christ's Body.

The Author Sermonis de Cano Dam. Suppos'du Stral St. Cyprian , fays , That Bread our Lord gave his Dor. a ciples, was made his Flesh, being chang'd in Nam intin not in the outward Appearance.

Remigius Antisiodorensis, They are call'd bread a schar wine, because they retain after Consecration the Apple Ma rance, Tast and Smell of bread and wine, not the Nose A ture. In Pf. 21. and de Celeb. Missæ. If it is me right the body of Christ, why is it call'd a Mystery? beuf, n after Consecration, it seems one Thing, and is anoth Ama at seems bread and wine, but in Reality, it's the beli and blood of Christ. God therefore having regard unid i Weakness of our Nature, who never eat raw Men Chri drink Blood, lets those Gifts keep their pristine Form, Nices

tho' they are in veritate, his body and blood. ud A The Author de Divinis Officiis, suppos'd to be the cuin, the Priest prays, that the bread duly handled by consecrated by Almighty God, may be made a reason Wor Creature, by passing into the body of his Son.

The Author hom. 5. de Pasch. that commonly is he under the Name of Eusebius Emissenus, The inny, no Priest by a secret Power, turns the visible Creature the H Priest by a secret Power, turns the visible Creature the H
the Substance of his body and blood. Et infra, is many
one question the Possibility of the Elements being constant
ted by the command of Power, and the presence of May by N
into the Nature of Christ's body, whenas he sees mer,
Man himself made the body of Christ by the Disposal common theorem the Goodness. And hom, de Ramis Palm dblood
hold, the Priest according to the Order of Meld loom
dech, by a secret Power, changes bread and win the Substance of his body.

Beda, in Lib. Boet de Trinitat. The Substance ar
bread passes into the body of Christ, not the substance of the substance of the body of Christ, not the substance of the body of Christ.

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these rather subsist in the Air, or without any Sub-

Strabus, Rabanus's Scholar, in cap. 11. Epist. 1. ad in Stradus, Itadamus, Stratus, in Cap. 195. We therefore and inting those Things that are uncertain, upon certain whority profess, that the Substance of bread and wine, admichang d into the Substance of Christ's body and blood.

Apple Manner of this Conversion I understand not, but the Nose Accidents, viz. Colour, Tast, Appearance and but, nor are subjected in the body of Christ.

noth Amalarius, de Eccles. Off. lib. 1. cap. 24. Here

the believe the simple Nature of bread and wine, are ed word into a rational Nature, viz. of the body and blood

Men Christ.

orm, Nicephorus Patriarch of Constantinople, in Antirr. ud Allatium de Consen. & lib. 3. cap. 15. For me to be these Things neither the Picture nor the Sign of his edials, but the very body of Christ desfy'd; for these are reson Words, nisi manducaveritis ejus carnem, & bibesejus fanguinem non habebitis vitam in vobis. This only he gave his Disciples, saying, take, and eat my imp, not the Figure of my body. For as by the Power turn the Holy Ghoft, he affum'd Flesh of the Virgin, and , In naurally bread, wine and water are changed into the ng con dand blood of him who eats and drinks, nor do me of Majoby Nutrition, a new body is made different from the ses mer, so these by a supernamoral Invocation, and by possible coming of the Holy Ghost, are turn'd into the body alm d blood of Christa, &c.

Medicionit Chrysostome and several others, not to tire wine Reader, and my Lord has given up Damascen, as Man of another Interest. The Evidence is full, the fines and Latins, Men of different Latitudes and In-tests, yet all conspire to speak the same Language.

The Nature of bread says one, ceases, and the specification; it is turn'd says another, into and public able Creature, into the Substance of Christ's body, and a third: And a fourth, That the former Accidents tellig without a Subject. Those that deny the Fathers a Now Translubstantiation, shou'd consult the Councils energy Lateran and Trent for its Definition. Well, is observed to the Doctrine implies a Contradiction, it's stranged without great Men cou'd not perceive it, and if they did, the still more surprising, they shou'd ramble after answer fitter for a Goose than a Doctor. But still it's manufacture, and its Entry into England trom Lansrands what can move a Man who reasons by Passion, supholds a Tenet meerly, because he once has one it. Such People are put upon the Chance of all tery, what they first draw, determine them by upon its Precedency; so that had Mahumet sirsting them, this Tenure wou'd have been as indefezible. Christ's.

Besides, all the Liturgies of the World, en The those of our modern Resonners, Pray God to down his Holy Spirit upon the bread and wine, the may make them the body of Christ. Thus speak those St. James, of St. Mark, of Basil and Chrysostome, I pretend not that all these Works are really the whose Names they bear, they are ancient, and monstrate this Language was universal, together of the Doctrine it expresses. For why shou'd all Nationary, that Bread and Wine be chang'd into the at least and Blood of Christ, if they disbeliev'd the Fortantial Consecration? Is there not the greatest Presum imaginable, that this Language is natural? And tends the Expression sutes with the Object? For who two

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of wade himself, that the Universe shou'd conspire

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publick Liturgies in a Matter of the highest Conpublick Liturgies in a Matter of the highest Conment Nay, and on this Subject alone, to speak uncolligibly, and in the same Phrase too?
Now this Expression most exactly squares with our
college, it cannot be bent to the Calvinian, without
if olence. Hespinian, fol. 120. fell foul upon Meeth when, because in his Apology, he cites this Part
the Canon, and Theophilastus, that establishes the Canon and Theophilactus, that establishes afie ransubstantiation.

#### as ow HCHAP.

, en The Objection taken out of St. Irenæus is answered. , that k thole

lly tha , and lave laid down before the Reader, the Opinion ether of the Fathers without Disguise or Mask, and L Il Nat flatter my felf, every unbiast Protestant will conthe lat least, that neither the Real Presence nor Tran-e Form antiation are so destitute of Proof, as my Lord resum avours to perswade the World; may, whosever And tends the Fathers were Protestants, and compares or who two to this Belief, must frame a most disad-N 3. vantageous

vantageous Judgment of these great Men, who we is our revered as Saints, and consulted as Oracles by a foilor Christian World: He must conclude, they were at Lo Pack of Fanaticks, a Club of Libertins without Lea and draining, and abandon'd by Conscience. For their is usual pressions bear no Proportion with a Protestant Belie as he they lead to a Real, not to a Figurative Presence; a lood? so they either could not single out fit Words to explain their. Thoughts or would not which argues the state of the stat their Thoughts, or would not, which argues the w?
Ignorance on the one Side, or Impiety on the othe Doc But because I have undertaken not only to build, ball'd to destroy and to remove Difficulties, as well as to Sai bring Proofs, I will begin to consider what my La lands y the opposes.

Usher. St. Irenæus, lib. 4. contra Hær. cap. wh Says, That our Lord taking bread of that condition while, It is usual among us, confess'd it to be his body. Etheus c cap. 32. And the Cup likemife, containing that Crest at. Which is usual among us, his blood. And lib. 5. can ade I he addeth, That Cup which is a Creature, he confinith a to be his blood which he shed, whereby he encreaseth on in blood; and that bread which is of the Creature to be gent, body, whereby he encreaseth our bodies: Therefore lances when the mix'd Cup and the broken bread does receive hang Word of God, it is made the Eucharist of the blood thin body of Christ, whereby the Substance of our Flest Again ho m

encreas'd, and does confift.

Anf. My Lord has got to his old Haunt, Irent was fays, our Saviour calls Bread his Body, but Bridgme cannot be his Body, otherwise than figuratively, put cramentally, &c., Ergo, I was just now upon help of Point to bring in an Indictment of Forgery and his Grace, or to impeach him on the Scattle of being ping; but I find he is more honest in Latin has be help that he first what he stole from the Text, and thus he has known the [ 185 ]

The is own Argument, and like the Scorpion, is both who boilon and Antidote. For thus the Passage lyes, If the sur Lord be not (the Son of God) but of another Father, Lea who did he rightly, taking Bread of that Condition which is It is usual among us, confess it to be his Body? And, how Belie is he confirmed the Mixture of the Chalice, to be his set a lood? And why did he confess himself to be the Son explained? If he were not conceived of a human Personal Does St. Ireneus affirms here.

on Does St. Irenaus affirms here, that our Saviour d, Hall'd Bread his Body? Not at all; what then means as te Saint? That Christ took common Bread into his y Lands, and pronounc'd over it, This is my Body, and these Words made it his Body. But the Question cap, whether really, or as my Lord pretends figurative-myle, I say the first, and prove it; for does not St. Ire-Etiless contend, that Christ is the Son of the Omnipo-Creat at, and by consequence Omnipotent, because he cap ade Bread his Body? How does this Illation subsist confin th a bare figurative Change A substantial Mutaaleth on indeed can be only the Effect of an Almighty to be gent, no less a Power, than that which created Sub-hereto ances, is able to alter them; but an accidental ecein hange, a Change of Figure and Signification, lyes blood whin the Sphere of the most limited Activity.

Flui Again St. Irenaus disputes against the Marcionists, ho maintaining Christ had no true Flesh, and that Iren was Man in Appearance only. Was not then his but By degment funk as low as my Lord's Sincerity, when put to those Hereticks these Queries? How Christ upon sight the Bread to be his Body? And, how he considered the Bread to be Man? For if this was a received inciple by both Parties, that Christ confess'd Bread be his Body in Figure only, and Representation, May be first Question furnish'd the Hereticks an Answer as known the second, viz. as Christ confess'd Bread to be N 4 his

his Body in Figure only, fo he confess'd himself to d for Man in Figure only. St. Irenaus therefore, doesn burt. fay, that Christ call'd Bread remaining such, h But as Body, but that he took natural Bread, and by Co sch, to secration made it his Body. For we must not suppose the carried good Nature so far beyond the Bounds only Prudence, as to propose a Difficulty, and to savet aw cro

Adversary the Expense of a Solution. The Second Text is taken out of the 32. Chapter ore N it's of no Protestant Complexion as it lyes in Irenau eprese and therefore my Lord has been pleas'd to throw or on a it a false Varnish: The foregoing Lines were in bught Condition to appear for him, and as he has caution end h stept over them, and by this petty Policy has planwility the Words he quotes in a false Light, to cheat to; w Reader by false Opticks. Christ took ereated Brusent ly Tays Irenaus, and gave Thanks, saying, this is soluti Body, and the Chalice also, which is a Creature, hen The feßd to be his Blood. And taught the New Oblation ove, the New Testament, which the Church receiving from Con Apostles, offers to God thro' the whole World. Here it res the Text, but where is the Difficulty? Christ to reag: Bread, he bleft it, and faid, This is my Body, med cal he took also Wine, which beyond Dispute is a Creat as ture, and faid, This is my blood; for, confest to he dialle blood, means nothing else: In a Word, he tun oven

bread and wine into his body and blood, by these wore public This is my body, This is my blood. This St. Irena other says, and this is the Point I defend against the Angua Chement of the Bishop. But does not this Father and, Christ confest wine to be his blood? He says indea whise Christ pronounced over the Wine, This is my blood and I suppose what Truth afferted, Omnipotes though made good; but he never says, Christ called the the consecrated Cup, Wine or a Creature: Yet up the strike Supposal alone, my Lord builds his Objection.

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of d for this Purpose, the Saint is hal'd into the surface, the But again in the same Place, does not this Father Coach, that the Eucharist is a new Oblation received proom the Apostles, and foretold by Malachy? Now, and sonly a Figure of Christ's Body, was not the Old relaw crouded with such Oblations? And how a pure approprie Noble, nothing more August, than a bare man presentation? Well, the Word Sacrifice grates wor on a Protestant Organ, and therefore my Lord in bught fit to take no Notice of it, lest he shou'd tion end his Brethren. I confess his Conduct argues playility and Caution, but not one Grain of Since-Bruest lyes at the Mercy of every Fanatick who has a

beu The Third Passage is brought on the Stage, to latin we, that the Eucharist nourishes our Bodies, and from Consequence the Substance of Bread and Wine Her Aremain, and so adieu Transubstantiation. But ist we again his Lordship relapses into his old Disease, , md calls in Slight to make up the Evidence, had the a Count appear'd in his Book as it lyes in Irenaus, he to he stallen short of a Witness; but to obviate this Inwemence, he has pitch'd upon this Expedient, viz. e won publish one Part of the Deposition, and to conceal. Irem cother: To avoid Mistake, I will read it at length, there is the Chalice which is a Creature, he confirmed to be his there is od, whereby he encreaseth our blood, and that bread indee whis of the Creature, to be his body, whereby he encreases our bodies. When therefore the mixed Cup, and inpotent broken bread, does receive the word of God, and is called the Eucharist of the blood and body of Christ, whereyet up the Substance of our Flesh is encreased, and does considered.

How do they deny Flesh to be capable of the Gist of God. God, which is Life Everlasting, that Flesh which loon nourish'd with the body and blood of Christ, and is means a Member of him? As the blessed Apolite writes we seen Ephesians, that we are Members of his body, and of eal P slesh, and of his bones. For he does not say those this gum of some spiritual and invisible Man (for a spirit snot neither flesh nor bones) but of the Constitution of an are It Man, who is composed of flesh, Nerves and bones, whe B is nevertible with the Chalice that is his blood, and live is nourish't with the Chalice that is his blood, and lay, increased of the bread that is his body: And as them Glor of the Vine put in the Earth, brings forth Fruit in Ny Season, and a Grain of wheat falling on the Grow ment being resolved, riseth multiplied by the Spirit of G n be which contains all Things, which by the Disposition pinio wisdom are fitted for the Use of Man, and receiving hid word of God are the Eucharist, which is the body a the blood of Christ; so our bodies being nourish'd with dies and being laid in the Earth, and resolv'd into it, if onne their own Time, the word of God giving them all ence rection into the Glory of God the Father. d th

The Lutherans I confess, may with some plant Chi Appearance draw out this Text against Transubt er contiation, but a Bishop of the Church of England ory. with no Colour of Probability, oppose it against At le Real Presence, which it supposes or establishes thes continues to the continues of the Real Presence. one End to the other. d wir

For St. Irenaus attacks the Valentinians, who the i Happiness, and flung our Bodies out of all Capa Rel of Glory. Now St. Irenaus proves, that the Best has an equal Claim to Heaven upon this Principal fits that as our Soul communicates of the Spirit of Chain that and by that Participation is united to him, upon which in So our Flesh by receiving the Eucharist, partake ithough and is nourish'd with his Flesh, and by this immediates of the Spirit of Chain the Soul has to Glory. [ 189 ]

in mence gets a Right to a Resurrection into the Glory and God the Father. Supposing the Father believ'd the delived Presence, the Thought is reasonable, and the Impument if not conclusive, is at least ingenious; for in a not strange, that the Author of Life by an imment is not strange, that the Author of Life by an imment is not strange, that the Author of Life by an imment is not strange, that the Author of Life by an imment is not strange, that the incorruption shows a strange in the Body of Christ show'd communicate Incorruption life, and his Glorious Flesh invest ours with a Tule them Glory. But if Irenaus, together with St. Gregory it in Nysse, Chrysosome, &c. who borrowed this Argument of him, abetted the Protestant Figure, what of a be more weak? what more absurd? For in this lists pinion, the Discourse must run thus; we are noutring hid with the Figure of Christ's body and blood, therebody the Valentinians deny without Reason, that our with lites shall rise to Glory. Where lyes the necessary in some the Valentinians deny without Reason, that our with lites shall rise to Glory. Where lyes the necessary in some the Resurrection? The Jews eat the Figure of Christ's Body in the Manna, but what Father noutring the Resurrection? The Jews eat the Figure plant ory.

cainst At least Irenews confesses, that the Eucharist nouthesis hes our Bodies, the Substance therefore of bread
dwine remain, where then is Transubstantiation?
who the same Place and Posture it was for this Nourishent, this Increase he mentions is not natural, it has
Capa Relation to Quantity, it's a Nourishment that
the Best the Body of Corruptibility; a Nourishment
rings at fits, it for a glorious Resurrection, and dignifies it
of the interest of the Prerogative of Immortality. This is the
son what int's Meaning, and the whole Discourse declares
to Go, and we cannot understand him in another Sense,
rtakes whout burlesking his Arguments, and turning his
more cason into Ridicule. For pray, to what Purpose
does

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does he so much urge and infift upon this Non rishment and Increase of our Bodies, as an infa lible Mark, and the Cause of their Resurrection to Bliss? They are natural Effects of Bread an Wine, how then can they intitle our Bodies a supernatural Being? Seeing therefore, Irena founds the Right our Bodies have to an Etens Happiness, on the Nourishment and the Increa they receive from Christ's Body and Blood in the Eucharist, he can only mean by those Terms Metaphorical Nutrition, a Supernatural Force, an Divine Impression, that secures them from Mon lity and final Corruption. Nor can our Advert ries pretend this Interpretation stretches the Signi fication of augestar too far, for if the consult the Dictionary, they will find it not on signifies augere, but invalescere and vires accipen IS why therefore, shall not Catholicks take it in the Sense, when the very Discourse warrants it to, d and the Word bears it? Anfro ranful

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# CHAP. XVII.

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the Text of Clemens Alexandrinus, and Cyprian are an-(wered.

ipen SHER. Our Lord, fays Clemens Alexandrinus, Padag. lib. 2. c. 2. did bless Wine when he said, s it, drink, this is my Blood, the Blood of the Vine. Inswer. 1. This Father is also brought out against ransubstantiation; he has nothing to depose against Real Presence, and all the Weight of the Evidence ts upon this Proposition, Christ call'd the Blood of Vine his Blood, so that Wine remains even after Conration: But if this be all, Catholicks might be pected to witness against themselves, for how often they call the confecrated Elements bread or wine? tho' they believe neither present? I grant the Exellion is equivocal, it may fignify bread and wine esent, and it may also the body and blood of wift. Particular circumstances must determine the ense. Consecrated Bread, and consecrated VVine out a Protestant's Mouth raises presently an Idea of read and wine; but out of a Catholick's, it figni-Christ's Body and Blood, under the Colour of the Creatures: The Locution therefore being equivocal .

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equivocal, before our Adversaries can pretend any a land vantage, they must shew something either in the say Context, or at least in another Place of the same here the thor, confines it to a Protestant Sense, but this mend hard Task.

hard Task.

2. I Answer with the Cardinal Du Perron, tow the Clemens never intended to determine in this Planeals Wine was in the Cup after Consecration, but it d W Wine and not Water was in it before. For he disput the against the Encratites, who abhorred the Use ine, h Wine as impure; to confute this dream, Clempismy makes Use of two Arguments; First, that Christies, Cofelf drunk Wine. Secondly, that he had blest and on fecrated Wine. He proves the First, because dispersions cast upon him the scandalous Reproachation Drunkard: The Second, by the Example of the Ch

charist, and then cites the Bishop's Words, to herera he consecrated Wine, and not pure Water. Not, what is here that gives an advantage to my Lames

cause, or prejudice to mine?

mac Usher. St. Cyprian notes, that the Cup which in the Lord offered, was mixed, and that was VVine white must faid, or call'd his Blood. Ep. 63. Again, that Ile Wat alone, or VVater alone, cannot be the Body of our In Body unless both be united and coupled together, and known on into the Lump of one Bread. And in another Plasame that the Lord called Bread his Body, which is made wer at the uniting many Corns; and VVine his Blood, which coup press d out of many Clusters of Grapes, and galled, his into One, which Words are in a Manner transcriptor by Theophilus of Anzioch; and Ammonius speaks with the Same Purpose; Heaving taken the Bread, then the his Buth of the marks the Cup of Wines, and testified it to be his Buth of the wards the Cup of VVine, and testified it to be his Bid of the Blood, he commanded them to eat and drink thereof with of ause it was the memorial of his future Passion wit a Death. I And

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In lanswer to the first, in this Epistle 63. St. Cyprien it its against Hereticks, who denyed bread and wine the methe necessary Matter of this Sacrament, they is mended other Liquors wou'd suffice; the Saint's denis to disabuse them of this detestable Error, and to it with the Matter is wine mixed with VV ater, he he peals to the Gospel, which infinuates, that Christ with Wine for Confectation. VVe find, says he, if with the Cup our Lord offered was mix't, and that it was the Cup our Lord offered was mix't, and that it was the call'd his Blood, viz. over which he pronounc'd, clemaismy blood. What is here against us? Cyprian with this, Christ took Wine and Water for Confectandon. This is our Practice, but Protestants by their use dispensing Power, have thought fit to abolish this package. The Christ call'd Wine his Blood (id est) that he confidented the Wine by these Words, this is my in these very Words, he affirm'd it to be his Blood, was and with the words it so

which in the second Text, he gives a Reason, why the which in the second Text, he gives a Reason, why the which must be mix't, viz. Bread is a Mixture of Flower at Ill Water, and that Christ used it for the Matter of our Lord is not a known only, nor VV ine only, but a mixture of both: In the same Manner as the body of our Lord cannot be nade for alone, nor VV ater alone, unless, both be united, which coupled together, and kneaded into the lump of one is gained, by this, as the body of our Lord cannot be ranse wer alone, &c. He means not that the body is bread, eaks that this is the Matter which by Consecration is show that this is the Matter which by Consecration is show that the his body. This is the true, clear and litteral Sense being of these two Passages; and I appeal for the thereof of the Assertion to the Epistle itself. Now, as a training it arraignes our Doctrine, I cannot understand, this those Things disagree that are perfectly con-

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form. But what will Protestants say to this Ten the same Place? Si fesus Christus Dominus & Deur fter, ipse est summus Sacerdos Dei Patris & Sacrifica se ipsum primus obtulit, & hoc fieri in sui commenn tionem præcepit, utig ide Sacerdos vice Christi vere fum tur, qui id quod Christus fecit imitatur & Sacrifica verum, & plenum bunc offert in Ecclesia Deo Pa Here is a true and full Sacrifice offerd to Godt Father, the fame Christ offer'd, and the Priest offe bune Christ himself. If the Priest offers the same Saviour did, is he not realy present? St. Cypn affirms it in very express Terms, he leaves no Pla for Gloss or Explication; and so my Lord has co SH mitted a Mistake; a Blunder (I mean) by forcingt to Saint to appear for him, who so positively pronount to against him.

In the third passage, the Saint tells us what mo Christ to chuse Bread and Wine for the Matter Prete the Eucharist, viz. because this being a Sacrament estate Unity, it was convenient the Matter shou'd express of Now bread being made of several Graines, and wimph of many Grapes, represent this effect.

But our Lord call'd bread his body, and wine blood, that is, he pronounced over bread, this my he four and over Wine, this is my blood: And as by a four commanding feat, he rouzed the World from nothing terr fo by the All-powerful Sound of, this is my body, the licence my blood, he chang'd those Substances into his body.

Blood. Theophilus and Ammonius, according to list the Lord's Confession, having nothing material, but we list Lord's Confession, having nothing material, but we they borrowed from Cyprian, they deserve no parties i cular Answer.

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#### CHAP. XVIII.

### Terculian is anjwered.

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SHER. Christ taking Bread and distributing it to his Disciples, made it his Body, saying, this to his Disciples, made it his Body, say

nswer. Some Protestants suppose, this short time redispatches the Real Presence, and blows up atter retence to Transubstantiation; but this Prement estands on a weak Foundation, the Transpoa of a Proposition is the only Subject of their mph; and when it's restor'd to its Post, their mas must end. I say then Tertullian must be adjusted. Acceptum panem, & distributum Dilis suis corpus suum illum secit, dicendo hoc (id
by a sterm this Transposition or Figure Hyperbata,
it's frequent in Tertullian. cont. lib. Praxeam c.
dicendo Christus mortuus est (id est, unctus) id
unctum est mortuum ostendit, id est, carnem. At
first Glance, a Man very moderatly versed in
butum
e, and Latin, will discern, that this Period
ars in Disorder, and that this is the natural
auon of the Words, dicendo Christus (id est unctus)
unselt, id auod unctum est (id est) carnem morwusest, id quod unctum est (id est ) carnem moroftendit. And contra Marcionist. lib. 4. cap. 22. HA als into the same Figure. Aperiam in parabolam

os meum, ideft, in similitudinem. Nor is this la More cution peculiar to our Author, Chrysostome sometime of the uses it, for in stead of super hanc Petram, id est, sid ead his confessionem adisticabo Ecclesiam meam, he with thus, super hanc Petram adisticabo Ecclesiam, musico Grand Confessionem.

thus, super hanc Petram ædisicabo Ecclesiam, me de di est, sidem & consessionem.

Now if the Text objected be put in this natural hand posture, it's so far from countenancing the Prostant Figure, that it plainly excludes it, the sposing that Figure, that it plainly excludes it, the sposing that Figure, that it plainly excludes it, the sposing that Figure, that it plainly excludes it, the sposing that Figure is the truth of my Assemble it is in Tertullian, or with my Amendment. In the latter, and I am sure both Reason and Author himself, avouch for the truth of my Assemble it is wholly the sum in constituting a scandalous Aspersion the second into the Place, Tertullian is wholly the second into the Formation of the second into the Formation of the second into the World upon no other Engineers that he fulfill'd the Proposition of the second into the World upon no other Engineers, and accomplish't the Figures: This he imports that he fulfill'd the Proposition of the Second in the Proposition of the Second in the gave Christ a body and Flesh? Ma

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Moreover among other Instances, that Christ fulthe ancient Figures, this is one, that he made
that his body: Now this supposes, that bread was a
wint we of it in the ancient Law. Seeing therefore, this
the Ground of his Reasoning, and cannot be supwith the first has an entered and cannot be fupdide must have express it, but it appears not that
have express it, but it appears not that
have before the Words in question, unless (id est significant has before the Words in question, unless (id est significant has before the Words in question, unless (id est significant has before the Words in question, unless (id est significant has before the Words in question, unless (id est significant has before the Words of the the position hoc, and then the Text will stand thus, the significant has been si

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bread by a double Institution into the Fin of the same Thing, is yet more; it's not on superfluous, but ridiculous; but let us supp what our Adversaries contend for, let us gr them the very Height of their Pretensions, Tertullian call'd the Eucharist, the Figure what's the same) the Sacrament of Christ's bu what will they gain by this Concession? That did not believe Christ present? By no Mea For then by the same Logick, they may a clude not one Catholick in the Church of I SI believes it. For is it not their common Langua believes it. their ordinary Phrase? I bave received the blesses crament, the Sacrament of Christ's body; I haven buch the blessed Sacrament &c. And if they call it not, the Name of Figure, they avoid not the Term, cause it is less innocent than Sacrament, but make the Calvinists have debauch'd it. Figure to make force is a series and a series and series are series as a series and series are series as a series and series are series as a series are series are series as a series are series as a series are series are series as a series are series are series as a series are series as a series are series are series as a series are se fore is equivocal, and my either fignify a Thing production or absent. And because the Text determine sets not to one Sense more then to another, we must be thin his Opinion from other Places. Let us turn the fore to de Resur. cap. 8. we shall find, that our with eates the Flesh and blood of Jesus Christ. And de Cup worse then the very Jews who will touch this body will be then the very Jews who had been the very Jews who will be the very Jews who who was a supplied to the very Jews who was a supplied to the very who was a suppli tworfe then the very Jews, who laid violent Ham liples
fefus Christ, for those outraged his body but once and acknowledged to be in the bread. Corpus to be to pane censetur, and we confess it, by saying, Amen.
Tertullian having these Ideas of the Saying, Amen. Tertullian having these Ideas of the Sacrament Hon Head, if we join them to the Term Figure in the troverted Expression, we shall see as clear as day lares he did no more understand a Figure of Christal then Catholicks when they use the same Tem is only then Catholicks when they use the same Tem is only time to leave this samous Passage. now time to leave this famous Passage. CH

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# CHAP. XIX.

## Origen Answered.

of I SHER. In Matt. cap. 17. Origen says, that Meat which sanctified by the Word of God and by prayer went buching the material Part thereof, goeth into the it no y, and is voided into the Draught, but touching erm, Prayer which is added according to the Portion of but b, it is made profitable, enlightning the mind, making to behold that which is profitable, neither is a making to behold that which is profitable, neither is the Matter of bread, but the Word spoken over it, which must be things I speak of the typical and the symbolical Body. I without body and blood, of what Kind of Flesh, did to the symbol the bread and body. Cup to be Images of, when he commanded his typicals by them to make a Commemoration of him Hamiles by them to make a Commemoration of him. Ham the soft them to make a Commemoration of him.

Infinite Infinite I. My Lord (methinks) should have
this Place with Caution, and not ascribed it

Origen without good Warrant, but it seemed
the too favorable to his Cause to be stissed, and
much against his Interest to acquaint his Reader;
the homily in all Probability is spurious, and sated on Origen, to swell its Reputation. Du Perron
lares it adulterate and backs his Assertion with iftal lares it adulterate; and backs his Affertion with em tonly plausible but perswasive Reasons, the Pubetter than he believ'd, he was amphibious in the was ligion, a meer Trimer, and whilst he attakt to she Communions, most Men thought, he convent to with none. This Gentleman pretends to handle fallen upon this Piece, that lay above five hundre holy Years buried under the Rubbith of Time, yet ligent thought convenient to conceal the Place who the this Jewel lay hid so long, and to deprive Pot or Control of the Original Neither Sixtus Several is lab of the rity of the Original. Neither Sixtus Senensis, lib. 6,4 ne Nor Genebrardus, Praf. in Orig. are satisfied we fend Erasmus's fincerity, they charge him with reiters De Forgeries, and suspect he has either supposed of the Fragment, or falsify'd it.

But let the Text be Authentical, the Author WPle Exceptionable, he stands stigmatized upon two Records; and the most authorized Bench wask,

Earth has blasted his Reputation in Matter of hers, ligion, his Authority is without Weight, for the strained Allegories, he has so forced the Script with a that he cannot ever be received as a Witness elief Moreover, I oppose St. Cyril to Origen, his light aputation I am sure is more clear, his Piety great in the and his Learning not many Degrees Insert are and his Learning not many Degrees Insert are a Cateche. 5. the Bread (says he) we ask in the Lord's Prayer, non est secssful obnoxius, in Spirer of Criticism; he speaks here of the Euchande Degrees. of Criticism; he speaks here of the Euchande De the Word Panis marks the Relation, and eing Context demonstrates it; for it would be supposed to fush or the Holy Ghost eaten by Faith, and capable of such an Action, or that they alked distributed thro the whole Substance of Man, for This Parish of his Soul and Rode. This Profit of his Soul and Body.

I oppose St. Chrysostome, Hom. de Euch. Of he sun nitentia, who pronounces the very Thought of a que Doctrine so unbescemingly impious, the Euch hough

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I oppose St. John Damascen: (and to contain himself, who calls the Eucharist ounder holy and incorrupt Banques. Why shall not yet trigen; in Diversa Loca, ballance Origen in Mat-who hum? And why shou'd not three Fathers famous Pot or Orthodoxy weigh down the Authority of 6.6. ne stigmatized for Herefy? Are they who ed wittended the Church less able to inform us of eiters Doctrine, than a Renegado that attak't it? ofed of shall Catholicks submit to the Sentence of him hose Capacity and Power Protestants disown, author Plessis, apud du Perron, pa. 216. Beza, in cap. 3.
two Rom. But seeing I am fallen into this Subject, ch wask, what shou'd raise this Thought in the Faof hers, the Eucharist non vadit in secessium? And why , for Chrysostome, shou'd usher in the Proposition cript ith a God forbid! Is it not a Mark, the receiv'd itness elief of the Church might lead the Faithful into his ch an Error? And is there any Ground for it, great in those Days the Eucharist was look't upon as Infer are Figure? For in this System, there cou'd be k in O Doubt but the Bread and Wine remaining fuch,
Spirere Subject to all the Consequences of Nutrition; uchan to Deputations of the Symbol to a spiritual Use, and sing nothing but the Will of our Saviour, is not, be suppose capable of Digestion. Tho' Faith and post sove lodge in the Head and the Heart they deth, m tend no lower, and Grace hangs only on the Soul, they keeps little Correspondence with the Body, and in, fin all the Qualities of this, discountable Power over that. This is so clear, that a Man's Understanding must nghrolo question it: Unless therefore, these Fathers be Eucha hought to homilize, Persons void of the very

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first Tincture of Reason, they cou'd not cause them against an Error, too gross and too extrava gant to surprize or insnare even Fools or Ma men.

But if the Real Presence was the Current belief those Ages, the Error was obvious, and by confe quence, a Careat leasonable and necessary; for Pen being brought up in the Perswasion, that they the really Christ's Flesh, and drank his Blood, this Though sprung naturally, what becomes of Loth? Do they in by Digestion as other Food? And than, what was mor eafy then to stand for the Affirmative? Seeing therefor this Doubt might rife from our Tenet, and not fin the Zuinglian, and that the Fathers armed the Fait ful against it: We must conclude, they were our 75 and Strangers to the Protestant Figure.

But I will suppose the Fragment genuine, whiles, will my Lord gain by the Favour? The Euchan main consists not only of the Body of Christ, but mints the whole Complex of Accidents, now these and as strictly material; not only in Appearance, but rd's Nature, and the body of Christ invested with the of Qualities of Glory, may be still d Spiritual, at the ! Celestical; St. Paul allows those of the Saints, the Ans. magnificent Epithote. This being to, I fay, Ong, In only sends to the Draught, the accidents that a pres properly the material Part, without harbouring temy mean, so impious a Thought of the Body.

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## CHAP. XX.

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Answered.

SHER. Eusebius, lib. 8. demonst. Evang in sine.

cap. 2. says, Our Saviour delivered to his Dissibles, the Symbols of his Divine Dispensation, compachant unding them to make the Image of his own Body; and but conting them to use Bread for the Symbol of his Body. ese and again, lib. 2. cap. ult. We celebrate upon the but sas Table, the Memory of his Sacrifice, by the Symith this of his Body and Blood, according to the Ordinance al, at the New Testament.

one, Image, &c. and my Lord supposes, that such hat a pressions can only fall from the Pen of a declar'd uring the later to the Real Presence, but he lyes under a sistake; for the very Church of Rome, acknowledges a same in her Publick Office. O Holy Ban net in hich Christ is received, the Memory of his Passion is newd, the Soul is filled with Grace, and a Piedge of sure Glory is given us. Here therefore it's contest, at the Eucharist is a Sign, Figure, Symbol, &c. nee Ways. 1mo. Commemorative of Christ's Passion, 2do. Demonstrative of Grace actually given. 100. Prognosticative of tuture Glory. To trame Euchebius

febius into an Argument, he shou'd have prov'd, either have that Sign or Symbol essentially excludes the Presence of the Thing it represents, or that the Author insertance forme Term, that confines them to an exclusive Signer, nification. Now he has done neither, and indeed To is excusable, for who can expect a Man should worken

upon Impossibilities?

Those Terms are indifferent, and may be used har Persons of both Religions, and therefore they com favour neither Side, unless they are accompanied lung. tome Word that determines them; wherefore that Protestants sling before us a hundred Texts that all the the Eucharist to be a Sign, a Symbol, an Image, ind Memorial, they beat the Air, they tire the Read hod, and only impose upon the Vulgar. Infine, theye? T no more infer from these Terms, Sign, Symbol, Syn, that Christ is absent from the Eucharist, than st of these, I am the Son of Man, so often repeated by Boo Saviour, that he was not the Son of God; for as a, the Saviour affirming himself to be Man, does not in any of an Acknowledgment, that he was not the Son of Carbon and Acknowledgment, that he was not the Son of Carbon and Acknowledgment, that he was not the Son of Carbon and Acknowledgment, that he was not the Son of Carbon and Acknowledgment, that he was not the Son of Carbon and the Son of C (because these two are not inconsistent.) So link t the Fathers call the Eucharist a Sign, we cannot use clude, they understood a bare Sign, &c. excluding of the Real Presence (for the Notion of Signs, um. quires not the Absence of the Thing signified.) is 0 Word, I am the Son of Man, imports a Truth od, signification of the Euchard the a Sign, because it is really a Sign of Christ's Benot, But than again, as I am the Son of Man, import Prot the whole Truth (for Christ was also God) so mity of Eucharist is a Sign of Christ's Body, imports a I legain but not the whole Truth (for besides, it's I Brea Christ's Body.) As therefore, a Protestant wow we have the Christ's Body. laugh at an Arian, who shou'd oppose this Ten ge? am the Son of Man, against Christ's Divinity; of myor

[ 205 ] ither, have as much Reason to smile at a Protestant's Simnceo plicity, that shou'd regale us with Passages, that insense we nothing material, but Sign, Symbol, and Firesource.

leed To determine therefore the Sense of such Passages,

leed To determine therefore the Sense of the same Fathers, plearn what they understood by those Terms; for

used kample, I wou'd know Origen's Meaning, the Queney cons rifes from two Texts quoted by my Lord, These anied lungs, I speak of the typical, and symbolical Body. ore thad in the Dial. against the Marcianites. It Christ as at affile Men fay, were without Body and Blood, of what mage, and of Flesh, or of what Body, or of what Kind of Read and, did he give the Bread and the Cup to be Images they? These Places cannot give us Satisfaction, for abol, son, Type, Symbol, are susceptible of a Catholick, nan frof a Protestant Sense. Let us therefore turn to ed by Book contra Celsum, here I find, that by Consecrafor as n, the Bread is made a certain holy Body, viz. the

not in h of Christ. In Exod. When you receive the Bread on of Drink of Life; and when you eat the Body, and So ink the Blood of our Lord, than he enters into your annothing: Humble therefore your self like the Centurion, exchaisay, Domine non sum dignus ut intres sub tectum Signs, am. This Type, this Symbol, this Image in Oriied. Sopinion, contains the Body and Blood of our Fruth ord, he enters into our House, as he did into that Euchan the Centurion (id est) really, these Expressions rist's Benot à la Mode de Geneve, the Dialect is Catholick, import Protestant. Infine, these Texts removes the Am-

od) so mity of the former.

rts a It Again, Cyril Cat. 5. says, You are not commanded to

it's the Bread and Wine, but of the Anti-types. I would Afant wow what Anti-type means in this i ather's Lan-his Texage? A bare Figure, no, for he adds immediately, nity; for myou approach, firetch not out your Hands, nor

Jeparate your Fingers, but leaning your right Hand on the left, as that which must receive your King; Ruting the Body of Christ, Jaying, Amen. This Anti-type And than in St. Cyril's Opinion, conveys the Body of Christ into the right Hand; yes, our King, and the are Communicant says, Amen, to the Doctrine. Secta and the ries (I think) are not so lavnihing of Titles, as the throw that of Majesty upon the Sacrament, they day not acknowledge, they receive their King in the Hand, and will never be brought to seal Cyril's Protected testation with a solemn Amen.

So St. Ferom, in one Place tells us, Christ didn offer Water but Wine for the Type of his blood, but the he takes Care, Ep. ad Hedibiam, to explain what Type and Water signisse, Therefore the bread that came done to from Heaven, is the body of our Lord, and the Wine many gave his Disciples, is the blood of the New Testament leed which is shed for many, in Remission of Sins. Nord Sins Moses give you true bread, but our Lord Fesus, in mission of Sins with the conviva, & convivium; in the commendance of the New Testament leed which is shed for many, in Remission of Sins. Nord Sins Moses give you true bread, but our Lord Fesus, in mission with the conviva, & convivium; in the commendance of the New Testament leed which is shed for many, in Remission of Sins. Nord Sins Moses give you true bread, but our Lord Fesus, in mission with the convivious of the New Testament leed which is shed for many, in Remission of Sins. Nord Sins Moses give you true bread, but our Lord Fesus, in mission with the convivious of the New Testament leed which is shed for many, in Remission of Sins and the Wine leed which is shed for many, in Remission of Sins. Nord Sins Moses give you true bread, but our Lord Fesus, in mission with the wine leed which is shed for many, in Remission of Sins and the Wine leed which is shed for many in Remission of Sins and the Wine leed which is shed for many in Remission of Sins and the Wine leed which is shed for many in Remission of Sins and the Wine leed which is shed for many in Remission of Sins and the Wine leed which is shed for many in Remission of Sins and the Wine leed which is shed for many in Remission of Sins and the Wine leed which is shed for many in Remission of Sins and the Wine leed which is shed for many in Remission of Sins and the Wine leed which is shed for many in Remission of Sins and the Wine leed which is shed for many in Remission of Sins and the Wine leed which is shed for many in Remission of Sins and the Wine leed which is shed for many in Remission of Sins and the Wine leed whic

So St. Austin, calls in Psal. 3. the Sacrament dorial Figure of Christ's Body, Christ admitted such as that banquet, wherein he commended, and deliver'd a look to his Disciples, the Figure of his hody and blood. By of air you will know what he understands by Figure, you firm the consult some other Place, for here nothing the discount of the air to a Protestant or Catholick Signification and D turn therefore to his Epistle to Cesulanus, who eaks speaking of Urbricus, thus he writes, he says, the speed bread of Proposition was at that time us'd to be placed up this the Table of God, and that now he takes part of the basholi of the Immaculate Lamb; he says, that blood gave place und to the Cup, as if he did not remember, that even at hely artime, he receives blood in the Cup. This Figure beat therefore.

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Ruin hose, but our Blessed Saviour's?

Thi-type And now to draw nigher Home, Eusebius, calls holy to the Eucharist, Symbol and Figure, but these Expressions and the Eucharist Symbol and Figure, but these Expressions Sectard by consequence favour neither. We must thereey dar monst. Evang. lib. 10. cap. 10. apud du Perron. p. in the 16. It's not lawful for those who sacrifice every Day Is Pro Commemoration, or Memorial of his (Christ's) did not and Blood, and are honour'd with a Sacrifice did not excellent than those of the Ancients, to fall again out that their first and weak Elements, Symbols, and Fiat Types, which contain not the Truth it felf. The Sacrime don tes of the fews according to Eusebius, fignified, but wine main'd not what they fignified: The Eucharist is famen deed a Figure or Sign, but it contains what it figni-Nords. Now Protestants will not deny, it fignifies us, in mist's Body, and by consequence, they must grant quia Eusebius's Language, it contains Christ's Body. oreover, this Author (I confess) calls it the Menent world of Christ's Passion, as my Lord objects, but an his Lordship forgot to mind us, that this Memover'd a loontains Truth it self, whereas the Figures of the ore, you want to be black Law were empty Representatives hing τι άυτην αλήθειαν περιέχοντα. And again, ation and Damas. lib. 3. Paral. cap. 45. the same Eusebius

who take freely, many ill Priests sacrifice, nor does God says, the pse, but by the Holy Ghost he consecrates the Gists, and that abread is made the precious body of Christ, and the laid up this blood. Let not therefore these Terms startle the backholicks, nor make Protestants look big, for they

gave plate unable of themselves to end the Controversy, sen at they are indisferent to signific a Thing present or Figure blent; yet when they are applied to the Eucharist, therefor

Custom has consecrated them to represent Christput said them. Nor can we pretend the Fathers understood them in another Sense upon a less Warrant than Opposition of the Real Presence, as plainly as du Perron or Bellarmin. Witness both the Cyrils, Chrysostom duce Ambrose and Damasien; and we must suppose other were not at Variance with these about the Mystery Nay, we cannot, unless we brand some with such childish Ignorance, that they knew not their Care, discounting, or others with Heresy. nts o chism, or others with Herefy.

Usher. In the Church (fays Macarius) is mind fer'd bread and wine, the Type of his flesh and blood loo, and they who are Partakers of the visible bread, a Heat (piritually eat the Flesh of our Lord.

spiritually eat the Flesh of our Lord.

Ans. The Stress of this Objection lyes upon branch and wine, visible bread, and eat spiritually of Flesh the have already more then once told the Reasons, with Pathe confecrated Elements may retain their form trife.

Appellation, without Projection and Pathers of the confectation without Projection and Pathers of the confectation. Appellation, without Prejudice to the Real Prelent close and as for Visible, I defire Protestants not to layu, a much upon it, for it may only amount to appare y an Bread, and the Greek pouvous bears to his Interpretation. Thus Aristotle, calls the grown Things, that having nothing good, bom the Surface, ayala oayvousva. But not intil ransack Authors for extraordinary and tar fetch'ds a be nifications; I have often said the Eucharist may call'd Bread, because the Body of Christ by Concration is made of Bread, and because it lyes a ceal'd under the visible Species of Bread; it affects the Senses as Bread does, and therefore it takes Name: The later Part of the Period hath nothing the species of Bread; it affects the Species as Bread does, and therefore it takes has a push of the Period hath nothing the species of Bread; it affects the species as Bread does, and therefore it takes has a push of the Period hath nothing the species of Bread; it affects the species as Bread does, and therefore it takes has a push of the Period hath nothing the species of Bread; it affects the species [ 209 ]

mil's Flesh in the Eucharist is stil'd spiritual, and the said to be eaten, and to be present spiritually. First, Opposition to the gross and carnal Notion of the character, who supposed Christ intended to regale Proselytes with a Ragoût of raw Flesh, and to induce the out-dated Practice of Anthropophagy, to other data the Faithful from such wild and monstrous of the shipping as, the Fathers often inculcate, that Christ's shipping as, the Fathers often inculcate, that Christ's shipping as, the fathers of the inculcate, and eaten spiritually, id est, it's present, divested of all the natural Proprieties and Accident Can , divested of all the natural Proprieties and Accias of a Body: It's without Dimension, without blood wto, & totum in qualibet parte, it's neither subject d, de Heat nor Cold, and is as incapable of Corruption Passion; for these Reasons it's call'd spiritual, tho on but. The Denomination excludes not the Essence, Flesh, the natural Proprieties and Accidents of a Body; s, wit Paul, 1. Cor. cap. 15. v. 44. assures, our Bodies for rise spiritual, viz. purg'd of that terene Dross, relent clogs and incumbers them in their natural Situalayer, and dignify'd with the glorious Qualities, Subappart and Immortality. So Epiphanius, Har. 64. that pars to had spiritual Flesh, and our Blessed Saviour too rhis Resurrection: Yet both were real. And Is the firome, in cap. 1. ad Ephes. expressly tells us, there d, homore Difference between the spiritual Flesh of not thin the Eucharist, and the same on the Cross, tch'ds between that of the Saints in Heaven, and of the may be con Earth. The Blood and Flesh of Christ may be con mider'd two Ways, as that Spiritual and Divine lyes of the Soldier, My Flesh is truly Meat; or, it after the Flesh and Blood which was crucified, and let out takes be spear of the Soldier. According to this Division, to nothing the spear of the Soldier. According to this Division, the soldier is a Diversity of Flesh and Blood in his Saints, viz. Account that shall see the Salvation of God, and that Account the Alood that cannot possess the Kingdom of God.

Chris

This being so, Protestants can no more conclude the from those Texts that give Christ a spiritual Existence who in the Sacrament, that he is not really present, that we from St. Paul, Epihanius, and St. Jerome, that our Bo wind dies after the Resurrection will not be real; than the time Elias and our Saviour, had not true Flesh, and that, the Flesh which once shall enjoy God in Heaven, and not of the same Species with that which once wind;

feel the Rigor of his Justice in Hell.

Secondly. The Fathers sometimes tell us, Christian Body is eaten spiritually, id est, with Profit to on the Souls by the Means of Faith and Love, and of ano those previous Dispositions Christ requires in the Receiver. This Doctrine is not peculiar to Protein stants, Catholicks acknowledge it and embrace is fait. without pretending to exclude a Corporal and Ortho Manducation; and the Council of Trent, deliver ge ( Seff. 23. can. 8. ) in very plain Language. Wh act therefore can be drawn from Macarius against wour We grant, that he who eats the visible Sacrama, eats spiritually Christ's Flesh, id est, verè sed im s, biliter, because Christ exists not visibly in the Sacracal ment, but like a Spirit. We grant also, that whe can foever receives the visible Sacrament with due Pr Mea paration, receives at the same time a fresh Supply by, Grace, and by consequence, eats the Flesh of Charles spiritually. But what then? does this exclude eating of Christ's real Flesh? Cannot I believe Christ? Cannot I love him, and receive Grace he be present? This is strange Divinity; and to de he cannot be present, unless he appear in his name Figure, is as strange Philosophy.

But still, my Lord's managing of Quotations more strange, and he has lest a standing Proof in very Place, for he has conceal'd the very Words to remove the Difficulty; In that Time, says he (1)

clude d Law) the Patriarchs, the Righteous Kings and tence whets, did know that our Redeemer was to come, but that never knew nor heard, that he was to suffer, to be at Bounfied, and to shed his Blood; neither did it ever an inactinto their Mind, that there shou'd be a Baptism of d that, and of the Holy Ghost; and that Bread and Wine en, i'd be offer'd in the Church, a Type of his Flesh and the will; and that they who were Partakers of the villerad, shou'd Spiritually eat the Flesh of our Christial.

To out came not into their Mind, my Lord thought fit

I of a mother, because they open the Author's Meaning It's certain, the Kings and Prophets did beprotein the Messias to come, they eat him Spiritually race it faith, therefore the Eating Macarius speaks of, and Ord came not into their Mind, is something more elivers ge; they eat also the Paschal Lamb, which whacknowledged to be a Type or Figure of our linst wour, and consequently, did eat Christ Figuracramery, and by Faith: But it never came into their ed minds, that the Messias wou'd leave to the Faithful, are Sacreleal Body after a Spiritual and Invisible Manner, that who ceaten by the Mouth of the Body. This is the due Prometer would be more than all ProSupply by, wou'd never have stiffed these words, had of Christ fear'd, they wou'd unridle the Mystery.

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# CHAP. XXI.

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Acacius, and the Author of the Homily upon Pfalm 22. 4 swered.

SHER. Acacius, who succeeded Eusebius, Iman That Bread and Wine, Sanctify those who ovat

answer. The Stress of this Objection falls up, Bread, Wine and Matter, but I have told myll, P, already, that those Appellations infer not the fer i stence of actual Bread and Wine: What appears inful also be term'd Matter; for all the remaining he [ dents are strictly Material, they affect material anol gans, and feem Matter to the Senfes.

Usher. The Author of the Homily upon the Ids Psalm, among the Works of St. Chrysostome, Inful This Table he has prepar'd for his Servants and H Hor maids, in their Sight, that he might every Day for ten Similitude of the Body and Blood of Christ, shew also as in the Sacrament, Bread and Wine after the of ho

Answer. The Author of this Homily is an illustration, without Credit or Reputation; the gine:

Luck to have slipt among Chrysoftome's Work to

213 tes all his Merit: Be it as it will, in what Part the Text lyes my Lord's Advantage? That the

harist is a Similitude of Christ's Body on the of, we confess, and that it's a bare Similitude, Author does not even infinuate. He compares Sacrifice of our Saviour with that of Melchisedech, affirms the one offer'd Bread and Wine, as well the other. But my Lord must not push the Comfin fo far, he stands on slippery Ground, and bout great Caution and Referve, will fall foul In himself; for if he infers only, that Christ emid in his Sacrifice the same Matter Melchisedech , the Text is unserviceable: All Catholicks are is Opinion nemine contradicente: If he concludes, after Confecration there remains the fame Mat-Bread and Wine in both, he confutes his own him, hance, and strikes Paschasius out of the List of who wators. For he makes the same Comparison, falls we, it was necessary for the true King of Peace, our my Priest, according to the Order of Melchisedech,

or the fer the same Things. Now if these Words seclude pears insubstantiation, Paschasius cannot be the Author ning he Dogma, and then what becomes of my Lord's aterial mology? He must beat out a new System, and

k out a new Romance; if in Paschasius those on the one of trike not at the Real Presence, nor touch ome, insubstantiation, why shall they thrust at both in and in Homelizer incognito? A different ubi, makes no Day so trent Signification, Words make the same Sense shew allomily and a Treatise. As therefore Paschasius the Oho was a thorow-pac'd Papist in this Point, acting to my Lord's Confession) cannot mean, an illust the Eucharist contains nothing but Bread and the one: So neither can my Lord conclude from the source of the Comparison in the Homily, that the Author

s Wolle Comparison in the Homily, that the Author

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meant, that in our Saviour's Sacrifice, ( viz. the lines charift) there remains as really Bread and Wine, on,

in that of Melchisedech.

Now if we ask Paschasius, what he understands and I Bread and Wine, he will answer, Non est alian upo non alia plane, quam que nata est de Maria, of of in cruce, & resurrexit de sepulchro. De Sang. De is cap. 3.

The same Answer returns Cyprian, Epist. ad Conto Christ offer'd the same Thing Melchisedech did, Bod Bread and Wine, id cft, his Body and Blood.

The same St. Ferome upon Genesis, by these Won in Thou art a Priest according to the Order of Meld infe dech. Our Ministry is signified, because we imme, no more Beafts as Aaron did, but we offer Bread ner Wine, viz. the Body and Blood of Christ.

The same St. Austin, in Psal. 39. You refused & ha fice and Oblation, but you fram'd me a Body, bu his in place of all those Sacrifices and Ohlations, we off mod Body, and distribute it to those that will partake the S And again, The bread I will give you, is my for the Life of the World, this is the Sacrifice, according to the Order of Aaron, but of Meld dech.

Methinks, the Fathers explain themselves sod ly what they understand by bread and wine, that leave no Place for Dispute, no Hold for Critical The very Flesh born of the Virgin Contention. one) the body and blood (fays another) and & flin, that very Fleth Christ mention'd in St. 70hm 6. viz. as my Lord confesses, his own propers Now if the Anonymous, by bread and wine un stood what those Fathers do, the Objection if not, his Authority finks: For our present Det is what the Fathers taught, not what one And rashly advanc'd. So that if we suppose, this

the lives from their Doctrine, he must change his int, ion, and stand a Criminal at the Bar, not a Witness the Court.

Stands and here I must mind Protestants (that if they

thanks and here I must mind Protestants (that if they allied upon the Comparison of Christ's Sacrifice with of Melchisedech, without any Explication of B. Doris meant by Bread and Wine) not to be sond of the Discovery. The Fathers have add told us, by Bread and Wine they understood did, Body and Blood of Christ; and this is more a sufficient Warrant, that they always took to with the Warrant, that they always took to with the Warrant only material Bread and instant, it must be proved, that by those Terms are never understood Christ's Body and Blood.

I perswade my self, no Minister will engage used so hard an Enterprize, till he has conveyed by, but his Study, all the Copies of the Fathers, we offer model'd them by Addition and Substraction,

rtake de Standard of Geneva or Zurick.

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## CHAP. XXII.

Three Texts of St. Austin, And answered.

hen F SHER. In Psal. 98. St. Austin brings in our Su sha viour thus, speaking of this Matter. Tou it We not eat this body which you see, nor drink that he defir which they shall shed, who will crucify me; I have nove mended a certain Sacrament unto you, that being figth ritually understood, will quicken. 2 do. Tract. 59. leme Joan. They did eat that bread which was the Lord him ay al self; he the bread of the Lord against the Lord. 3t go of Lib. contra Adiamant. cap. 22. The Lord did not Se doubt to say, This is my body, when he gave the site far of his body. t wa

Anf. First, in the same Place, St. Austin without R Amphibology, declares, that Christ has given mile eat, that very Flesh he assum'd of the Virgin, & a string in ipsa carne hic ambulavit, & ipsam carnem nobis ma brist ducandam ad salutem dedit. 2dly. In the Text ob East ched, 'he alters his Language, and seems to deaply what in the same Page he affirm'd with so much Easter the page of Salute Page he affirm'd with so much Easter the page of Salute Page he affirm'd with so much Easter the page of Salute Page he affirm'd with so much Easter the page of Salute Page he affirm'd with so much Easter the page of Salute Page he affirm'd with so much Easter the page of Salute Page he affirm'd with so much Easter the page he affirm'd with so much Easter the page he affirm'd with so much Easter the page he affirm the salute Page he affirm'd with so much Easter the page he affirm the salute Page he affirm the sa phasis and Solemnity, Non hoc corpus quod vidant, t manducaturi estis. Now in Appearance, one of the lands Propositions looks Desiance to the other: The latteria in cuts upon the former, and seems at least to det tyha

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hat it positively afferts. I suppose Protestants will to favourable to the Merits of this great Man, as n to suspect him so lest by Memory, or so abanm'd by Reason, that he forgot or contradicted in the Line, what he writ in another. They must than mies, the Contradiction falls on the Words, not the Sense, and that both may be true, when the And thus indeed our Adversaries untie the Knot, and

fult the Matter; for they pretend, St. Austin speaks nof a real, but of a metaphorical Eating, when he ys, & ipsam carnem nobis manducandam ad salutem dit, and of an oral and corporal Manducation, then he puts these Words in our Saviour's Mouth, our San shall not eat the Flesh you see.

wha

We have a Right to claim the same Liberty, and at his defire this Piece alone of common Equity to reover ove the pretended Difficulty: Manducare may figing with ordinary Way of Eating, viz. to break the t. 59. lement, to tast, to transmit it into the Stomach; it it is ay also signify the less common, viz. the only Pass did his Sense, St. Austin has Reason to affirm, we can the site same Flesh Christ took of the Virgin, the same walk'd, convers'd, and died in. In the other, with the Reason he deny'd, We eat the Flesh we see, begiven rule we neither divide, nor tast it. It's clear the Entimation and Negation fall not upon the Flesh of bis ma hrist that is eaten, but only upon the two Notions xt objet Eating, and by consequence, the Propositions to deaply no Contradiction. But the Question is, when ich East this be the Saint's Meaning, I say it is; and d vide it, that he understands not a metaphorical, but real of the landucation of Christ's Flesh by these Words, & he latte in ed spså carne bic ambulavis & igsam carnem noto den PA bis bis manducandam ad salutem dedit, I have alread invis ext O

provd, cap. 9.

adly. That he only by these, You shall not eat it This body you see, excludes a carnal and ordinary Eatin and may be thus evinc'd; he represents the Disciples (gram the very Place) conceiving a gross and anthropoph main gical Manducation. Carnaliter intelligentes, & put lood. tes quoa Dominus esset pracisurus particulas quasdam And corpore suo & daturus illis. Is it not therefore in, and natural to suppose, he understood manducan casic the same Sense these mistaken Disciples did, and tainst he only intended to remove the false and carnal legithing that rais'd the Scandal and caus'd the Mutiny? Tour) Context favours this Explication, for after this Papals position, non hoc corpus quod videris manducaturi effi I co to shew what corporal and visible Object should and, I eaten, the common and ordinary Way, he add in the Sacramentum vobis commendavi, spiritualiter inteurn' Etum vivificabit vos, & si necesse est visibiliter celebra. Ense oportet, tamen invisibiliter intelligi, id est, this grak hi Manner of Eating, shall not fall upon the Body the of Christ, but upon the Accidents that conceal it: Tenin not the Teeth nor Tast, but Faith only discoverins, so that this short Paraphrase lays open the Sense ther the whole Passage.

Be not scandaliz'd nor discompos'd, because I say To the shall eat my body, and drink my blood, you shall neitum I eat the one, nor drink the other, after that groß ands i barbarous Manner you imagin, you shall neith of C break, tast, nor touch it: When I command you kno f eat my Flesh, I speak of a Sacrament, this you he bea break, tast, and feel; it shall be visible, that it in lafter be the Object of the Senses Operations; but it he Price enspirit and vivify you by the spiritual Intelligence o of faith, which shall discover to you, that my Bologiba refor (a) invisibly present. And this Answer satisfies the lest of Eusebius.

This is St. Austin's Discourse, and thus the Faith.

This is St. Austin's Discourse, and thus the Faithain understood him, they never look'd upon the es (crament as a bare Sign, but as a Sign that really opinionain'd (what it signified) Christ's Body and opinional.

dam And here I must take Notice of a Passage of Eure in, quoted by my Lord, pag. 35. upon another care trassion; but because it has been also let loose ndt winst the Real Presence, it deserves a Reslexion. De Identifink ( fays this Author in the Person of our Sa-? Tour) that I speak of that Flesh, wherewith I am enis Papass d, as if you must eat of that; neither imagine, right I command you to drink my sensible and boaily ou'd wd, but understand well, that the Words which I have e add munto you, are Spirit and Life. The same Answer inumum'd to the Passage of St. Austin, has Place here, elebra. Eusebius denys, we receive the Flesh of Christ and is grak his Blood in their natural Form and Figure, Body the Caphaarnites imagin'd; and that this was his : Training, he takes Care to infinuate by these covers, my sensible and bodily Blood. And this Sense

I say To the 2d I answer, whatever St. Austin means by I neiturn Domini, that Judas eat contra Dominum, he proisends not to exclude the Traitor, from a real Eatneith of Christ's Body; this is so plain, in Epist. 262. Indy you have been grown of purious Gloss can obscure it. Our Lord (says you have been with Judas a Devil, a Thief, and a Traitor, at it is a lifers him to receive, what the Faithful knew to be not it have of our Redemption. He eat therefore the elligence of our Redemption, not spiritually, to the my Bo with ning of the Inward Man, but to Damnation;

tefore by the Mouth of the Body, not of the

Senfe ther favours Protestents, nor opposes Catho-

Soul. Now, what is this Price of our Redemption food Not Bread and Wine, nor Grace, nor Spiritual Reith to freshment; but Christ's true Body and Blood? Peath

But 2dly, this panem Domini was not the Sacre The ment, but the Sop Christ gave Judas after the reis is ceiving of the Sacrament; this St. Austin delivers have the next Leaf, Tractat. 62. in Joan. What was the pr Bread given the Traitor, but a Demonstration of Grace, for which he had been ungrateful? After the Bread, Satan took Possession of the Traitor. Aftert panis Domini was given, he according to St. Aufii the Devil took Possession of his Soul; now St. fi expresly tells us, this happen'd upon eating of Sop, not of the Sacrament, And when he had a C the bread, he gave it to Judas Iscariot, Simon's & and after the Morsal, then Satan enter'd into him, jo 13. ver. 26. Nay, and St. Austin himself, declar it in Terms so positive, that I presume our Adver ries will trouble us no more with this panis Dom Judas, did not then receive the body of our Lord, some, who read perfunctoriously imagine; for me m know, that our Lord had already given to all, the erament of his body and blood, where Judas also w as St. Luke, most plainly relates, and then afterna this happen'd. Judas therefore receiv'd panem Dissipation, (viz. the Sop) the Bread of our Lord, of Co Lord, because our Lord presented it, against call Lord, because the same Moment the Bread enterit, into his Mouth, Satan feiz'd on his Soul, and plur Nar him into the blackest Crimes of Ingratitude and To the I fon; before, with the Apostles, he received min st Dominum, bread that was our Lord, not as they Bod to Life, but to Damnation. Here I have open'd crefi Mystery, and the Text furnishes a Proof of the Sor Presence; for in the Sacrament, the Apostles in the Audas, received panem Dominum, viz. the Body works

221 7 ion food of Christ, all eat the same Thing, but not it is the same Effect, the Apostles eat Life, Judas

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Sacr. The 3d Passage, the Lord did not doubt to say, he is is my Body, when he gave the Sign of his Body. ers have already return'd an Answer to this Text, in paste preceding Chapter.

#### of t CHAP. XXIII. n, 0

Adver . Chrysostome ad Casarium, ord, answered. The 111 , the

em Da I SHER. St. Chrysostome himself, in his Epistle to , of Casarius, says, before the Bread is sanctified, d enterit, by Means of the Priest, it is deliver'd from d plus Name of Bread, and is reputed worthy the Name and To the Lord's Body, altho' the Nature of Bread rey'd pain still in it, and it is not call'd two Bodies, but they Body of the Son; so also here the Divine Nappen'd tresiding in the Body of Christ, these two make the Res Son, and one Person.

offles Inswer. My Lord fathers the Letter upon St. John Body postome, with such an Air of Assurance, that one wou'd wou'd fancy, there was no Controversy about the of me Author, or at least, that he received his Intelligence mot from Revelation; notwithstanding, it's ten time of some probable, the Piece has no Relation to this is great Disciple of St. Paul, to this incomparable Down be controversy. cor, whose Merits were admir'd by all his Contem Chr Posterity. A Zuinglian Printer, first slipp'd it into as to St. Chrysossome's Works; however, he durst not dig semb nify the Author with the Title of Saint, nor furnam in p him Chrysostome, but John of Constantinople: Menour Lord has affum'd the Liberty to Canonize him for fibr Saint, tho' he liv'd out of his Jurisdiction, nay, and since died out of his Communion; he has been pleas'd wiou declare him a Prophet also, for he attack'd the En aded sychians, forty Years before they came into the Me

World. Vide du Perron, de Euch. pag. 382. hift's But supposing it to be genuine Works of that gree ation Man, is it not furprifing, to see a Bishop ( whose hore tegrity, was always paralell'd with his Learning cathe challenge this admirable Man as a Partizan of Calm Ele and Zuinglius? Must not a Man be at a Pinch for an Lutheran Proof, or of a Confidence above the Vulnces gar, who dares call out Chryfostome against the Rein a Presence and Transubstantiation ? Chrysostome, Ifa ins who lib. 3. de Sacr. rais'd into an Extaiy of Admirate C tion, crys out, Oh miraculum! Oh benignitatem lies? who fits above with his Father, is handl'd here belowenty! Chrysosteme, who Item. 83. in Matth. presses all Chrisco stians rather to mistrust their Reason than God's la Equi racity, and to disbelieve their Senses, than question herea Authority! Let us believe God in all Things withoutin t Contradiction, altho, what he says, be contrary to on a I Apprehension, and the Intelligence of our Eyes: Lubbace t Word command Obedience from both; and let us thin festo. behave our selves in the Mysteries, that 'we not only n 8414

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the od what appears before us, but also his VVords, these mot deceive us, our Senses may; he never was, our me mes are often mistaken. Seeing therefore, he says : this is my Body, let us believe, and be perswaded it is ; Do behold it wish she Eyes of our Understanding. tem Chrysoftome, who Ibidem. exclaims, Quis loquitur edb unias Domini? Auditas faciet omnes laudes ejus? int as there ever Shepherd fed his Flock with his own t dig lembers? Why do I mention Shepherds? Mothers nam in put out their Children to be nurs'd by others; but Mourishes us with his own Blood, and infinuates himfor sthro' all our Members. Et per omnia se nobis com-, an sinat. Well, if this superlative Kindness of our s'duviour, stops at the Figure of his Blood, I am perne Enough, that neither Shepherd's Love to their Flocks, o the Mother's to their Children, falls fo fhort of hill's, as their Power. Not a Mother of the t greation, wou'd refuse to suckle her Infants with the oself we of her Milk, nor a Shepherd, to fatten his rning eathers with the Picture of Grass: Would those Calm Elemens breed good Blood, and handformely keep h for all and Body together? Figures cost less than Subne Vulnces, they fave Charges and Labour. e Rain a Word, this Author in twenty Places, pro-, If ims the Truth of this Mystery, and shall one ob-

I chi seed an Author's Mind in Paffages that are clear, without those that are wrapt up in ambiguous Terms; by to one a Proposition drop'd in by Chance, must give the treat to Paragraphs, that treat the Subject, exust the session.

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But which is the Killing, the Anti-Transubstantia these to Part of this wonderful Text? Is it altho' the Nature of the Bread remains still in it? But before he sof Lordship laid so much Stress upon the Term Naturales, he shou'd have demonstrated either out of Calleting Son the Fathers, that it always signifies the proper Essential of Things, and never extends to the Accidents at Professible Proprieties: but he thought sit to sorber white fensible Proprieties; but he thought sit to forbear by sha Attempt, from which he cou'd expect nothingh son? Disappointment. How often do we say, it's the N beside ture of heavy Bodies to tend to the Center? Of light later to recoil from it? Of Fire to burn, and of Cold whim. congeal? And yet to fall down, to fly up, to but we a and to congeal, are the natural Qualities only, ruence the strict Nature or Essence of these Things. Nas ne is this Speech peculiar to the Vulgar or the Moder to 1 it's the Language also of the Ancients, and famil softe to Divines. Lib. de Anima. cap. 32. The Substant flanc fays the great Tertullian, and the Nature of the St, as stance are distinct; the Substance is a Stone or Iron, is in Hardness, is the Nature of the Substance. And there re lib. 20. de Trin. Both the Fire and the Bodies (of a, Three Children in the Babylonian Furnace) looseth; so Nature, for neither that burns, nor are these consum id the Now by Nature, this Author understands the sensit down Accidents, not the Substance of Bread, for neit dto o these Words, the Nature of Bread remains, noting ation standing there are not two bodies, but one sole body stanc the Son of God. For did the Substance of Bread one main, wou'd there not be two Bodies, one of the Bread, and the other of our Saviour? Will you fair for he only means by one fole body, that of Bread, whiletain he calls the Body of the Son of God, not that it realfall wis fo, but because it's the Figure of it? But this is palpa Comment made up at Pleasure, without Ground this and consequently, without Reason: For he districts, guilh

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hes the Nature from the Body of Bread, faying, it, viz. the sensible Accidents and natural Qualition Bread remain, that the Body and Substance for Son of God. Naturam panis remanere non tamen son of Go

fliet Interpretation. The Piece is levell'd against the Cold phians, who maintain'd, that there remain'd one bur we alone in Christ, viz. the Divine, and by cony, mence, that his Humanity lost all its Proprieties; Nas neither visible, palpable, nor circumscrib'd, oder to support this heterodox Dogme, these Hereamil soften call'd the Mystery of the Eucharismo their fant flance, as Theodores, Dial. 2. witnesses; for said the St, as after Confectation, the Substance of Bread on, is into the Body of Christ, so as only one Sub-ad size remains, in like Manner, after the Resurre-(of the, Christ's Humanity past into the Divine Naofeth, so that this alone remain'd. Now the Fathers onfunded this Mystery against their Adversaries, and sensit down theirs, with the very same Engine they r neil to defend it; for thus they argu'd, tho' by Connotification, the Substance of Bread is chang'd into the body stance of Christ's Body, and that there remains Bread one Body, viz. that of Christ, yet the Nature, se of the the whole Complex of its Accidents, remain yous ter former Situation, Posture and Appearance, wheretain the same Colour, Tast and Dimension; titres fall within the Ken of the Senses, they are visible this i palpable, and play upon our Organs: If there-Grow this Comparison be for your Purpose, you must he diffiles, that after the Resurrection, all the visible

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Proprieties of Christ's Humanity remain, and with consequence, the Humanity it self; for these Act the Edents must be united immediately to some Nature to mot to the Divine; for than this will be visible, pare pable, and circumscrib'd, and so you sall into the of Folly of the Antropomorphites, which both Sides equi really condemn: Therefore, they are united immediately to the Human, and than the Humanity remainstration that it evidently supposes it as a receivable Principle by both Parties; and I challenge the Mion, sters to produce one Passage of any Father (the Divergence) who us'd it in a contractive cy, if they cou'd convince them, that something ire, Christ's Humanity remain'd after its Union with the Divinity, and that they cou'd not remain Eutychianes is without commencing Antropomorphites. I say ce: something, even Accidents; for this Point being gain shert the Fathers inferr'd as a necessary and undoubtes, in Consequence, that the whole Substance of the Hat remainity remain'd.

This being so, let us return to the Text, and some manity remain'd.

This being so, let us return to the Text, and cirpus pose its sull Meaning to the View of the Reader. It, by we call it Bread before Consecration, but when it the sanctified by Means of the Priest, it's made the Both, be of our Lord, altho' the visible Accidents of Break, remain, and it is not two Bodies, viz. one of Break, and the other of our Lord, but one Body of the So, the So the Divine Nature being united to the Body lent; Christ, these two, make one Son, and one Permasson.

This is the natural Paraphrase of the Text, a me conform to the Author's Design, who to convince The Eutychians, that the two Natures, Divine and Holmon man, subsist in Christ in one Person, takes his Proceeding

[ 227 ] the Eucharist, and makes this Comparison : As be Eucharist there is a real Unity of the Sacrawith the Body of Christ, because the interior price of the Sacrament is chang'd into the Subice of Christ's Body; and notwithstanding there
real Diversity, because the exterior Nature of
sacrament remains distinct from the Body of nair it: So in the Person of Jesus Christ, there is a Unity of the Humanity with the Divinity, becein these two Natures by means of the hypostatical Min, make one Suppositum; and yet there is a 1 Diversity, because the Human Nature is distinct ntra the Divine, and in this Conformity, precisely Me the Comparison. He engages not himself to ing ire, whether as in the Eucharist, the real th ty, is an Unity of Substance; so that of the two chia res in Christ, is an Unity of Substance or of Subfayer: Nor whether, as the Diversity that regain sbetween the Body of Christ, and the exterior oubties, is a Distinction of Accidents; so the Diverhe Hat remains in the Person of Christ, is an acci-Distinction. This Inquisition was unnecessary der. It, by shewing meerly, that as after Consecrahen is there remains something real in the Eu-ne Book, besides the Body of Christ; so in the Person Bready. For this being prov'd, the Eutychians must he Son, that either that real Thing is a Substance or Body lint; if the first, what Substance can it be, but ne Perlamane? Therefore the humane Nature re-

If an Accident, it must be subjected in a

onvine. Thus du Perron.

and Hollow it's easy to satisfy, what my Lord opposes is Provide fue, and Ephrem of Antioch.

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Usher. Gelasius writes thus. The Sacraments which we receive of the Body and Blood of Christ, are Divine Thing, by means whereof, we are made Pa takers of the Divine Nature, and yet the Substan or Nature of Bread and Wine, does not cease to b Indeed the Image and the Similitude of the Body a Blood of Christ are celebrated in the Action of Mysteries: It appears therefore evident enough us, that we are to hold the same Opinion of the Lo Christ himself, which we profess, celebrate and a in his Image, that as (those Sacraments) by Operation of the Holy Spirit, pass into this, that into the Divine Substance, and yet remain in the P priety of their own Nature; so that principal Myth it felf, whose Force and Virtue they truly represent he shou'd be conceiv'd to be, namely to consist of t Natures, Divine and Humane.

Answer. I defire those who are overfond of Passage, to view the Caracter of its Author in du? ron, pag. 593. and his very Country is as unknown his Person. The Protestants themselves dispu whether the Piece be intire or maim'd, whether the Fragment or an Epitome; but it's certain, the fatories over-number the Lines, and you either meet alw no Sense, or no Construction. Infine, it's an Or nal in its Kind, a mishap'd Monster without For and it owes its ill Features, either to the little of its Parent, or to the superlative Infincerity of And shall we constitute so infignificant Author, the Arbitrator of our Difference? Shall on make him Umpire of our Debate? And call Caufe of fuch Importance, upon the Authority of Incognito?

But let the Man be who he will, in what Lines my Lord's Advantage? I suppose in this, The strate flance or Nature of Bread and Wine does not case in co ym 229 7

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this, the Proposition has a Protestant Meen, and he but by good Fortune, the Difficulty and the but by good Fortune, the Difficulty and the nion stand close together: For in the same Place, ells us, that the Sacraments pass into the Divine tells us, that the Sacraments pass into the Divine tance, transeunt in hanc, scilicet, in Divinam, Spisancto perficiente substantiam. Now it's impossible for Bread and Wine to pass into the Divine tance, id est, into the Body and Blood of Christ, wet to remain Bread and Wine; therefore, he by the yet to remain Bread and Wine; therefore, he by the to remain Bread and Wine; therefore, he that that the mean by the Substance or Nature, which do not that, any Thing else, but the Complex of sensible dents, and this he very plainly infinuates; for the he has told us, that the Bread and Wine passored the Divine Substance, he adds immediately, and the Author concludes against the Eutychians, that the Eucharist, there is the Body and Blood of the Author concludes against the Eutychians, that the Eucharist, there is the Body and Blood of the Author concludes against the Eutychians, that the Eucharist, there is the Body and Blood of the Author concludes against the Eutychians, that the Eucharist, there is the Body and Blood of the Author concludes against the Eutychians, that the Eucharist, there is the Body and Blood of the the true and the Eucharist, there is the Body and Blood of the Indiana the Eucharist, and yet these make but one Bosto in Christ there remains two Natures, and make but one Person. This is the true that the Eucharist the Confidence to object it. It sets that the Error, they labour to establish. But the Indiana shall be to defend an ill Cause with good the Indiana shall be to defend an ill Cause with good the Indiana shall that of mean by the Substance or Nature, which do not

tain the Propriety of its sensible Substance, I mean he

Water, and yet looseth not that which it is made. Answer. This Patriarch disputes against the Ent. is. chians, as well as the two Precedent. His Argume, this sthe same as well as his Expression, but then it adraws a second Proof from Baptism. The sirst for poses our Doctrine, the second does not attack for the Sense of the sirst Part is, that the Body of Christ, received by the Faithful in the Eucharist, departs not the sense in second the sacramental Specie king and remains inseparable from the intelligible Grant all ides, from it self, or in Chrysostome's Phrase, all ides the Nature of Bread remains, there are not two bift. the Nature of Bread remains, there are not two Bilt, dies, but one Sole Body of the Son of God. Thera Nature or Substance may signific the external Acm significants, I have already prov'd, and that in this Plagin of they do, appears from the very Text; for the Aut by quedoes not say, the Substance remains, but the sense Sense School Sense Sch Substance, viz. the Substance that affects Sense, Thur falls within the Reach of Tast, of Sight and Feel seen Now I believe, no Man ever fince the Creationife, faw a proper Substance in deshabile, these never le ar the wild Brafilians, appear naked, they lye behinche h Vail of Accidents, they shew their Cloathes, not b ch'd; conceal themselves.

That by Grace, the Author means effential aww fubstantial Grace (idest) the Body of Christ, id a prov'd, because this Expression is ordinary in the there thers Writings, and it perfectly sutes with the cannethor's Design; he (Marcus the Magician) says le of naus, by magical Charms, purples the Chalice, no Paby his Consecration, Grace (Jesus Christ) may be winded to distill his Blood into the Cup. St. Cyprian speed of large of those who abjur'd Christ, to save their Line Sacrifice strucks after the Sacrifice, to communicate with the terms. 232 7

can he neither cou'd eat nor feel the Holy of our Lord; when he open'd his Hand, he found nothing but.

Ent is. Our Saviour wou'd shew by one of these Examument, that he withdraws himself from those who denies then is; and that what is receiv'd by the unworthy, profits of salvation. Seeing that Sanctity retiring, the salvation salvation into Ashes. And Palacking Grace, Christ's Body turns into Ashes. And Palacking Hist. Sect. 66. speaking of the miraculous Amarts in the salvation those Brothers that same from the Grace. pecie king those Brothers that came from the Grace. Gran Alcuin, de Divin. Off. cap. 40. the Eucharist is , all algood Grace, because the Grace of God Jesus woll ift, hath tasted Death for all. These Passages de-Tustrate, that Grace in the Language of the Fathers, al Ac n fignifies Jesus Christ himself, the Source and his Physin of all supernatural Gitts. Nor can we reasonable Aut by question, but that Ephrem uses the Term in sense; for thus he discourses. St. John that Son nse, Thunder, telling us, that he anounces what he Feelingen, and that his Hands have touch'd the Word read life, teaches us, that the same Person has a palever and an impalpable Nature: For by faying, behinde has touch'd the Word, he declares, that what hes, not be touch'd, viz. the Divine Nature, he has hrist d a double Nature in Christ, one invisible, in the her visible; one that may be touch'd, another the cannot. He illustrates his Discourse by the Exsays to of the Eucharist, and says, that as it consists
alice, no Parts, one visible, viz. the Species of Bread
may wine, the other invisible, viz. the Body and
vian special of Christ, under those Appearances, and as
eight to Sacrement, the Species of Bread remain,
had tis but one Body of Christ, so the in Christ
with the two Natures, there is but one Person. This

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is the plain Meaning of this Author, and what is he full that clashes with our Doctrine? We grant the visible and Substance (that is) the whole Complex of Acc the dents remain. We confess, Christ's Body is not dusting. ftinct from the invisible Grace, id est, from Christine himself, or in Chrysostome's Phrase, that there is the one Body in the Sacrament, and that of the Son mage God. This he affirms, this we acknowledge; here then comes this Man to be hal'd out against us? I whol, Lord intended to bear down Truth with Numbe Place to raile Dust, and then give Names for Ar mu ments. mbols

# CHAP. XX

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### Theodoret Answered.

atthe SHER. Theodoret lays down these Grown SHER. Theodoret lays down these Grounds, That our Saviour in the Delivery of the Delivery Mysteries, call'd Bread his Body, and that which mixt in the Cup, his Blood; That he chang'd the Na and gave to the Body the Name of the Symbol or States and to the Symbol, the Name of the Body; That ally. artic honour'd the visible Symbols with the Name of his My, and Blood, not by changing Nature, but by add

he we to Nature; and that this most Holy Food is a Symish and Type of those Things, whose Names it beareth, viz. Ace the Body and Blood of Christ. Dial. 1. Tom. 4. Chrisfirst Dialogue in the Field, and to hear no News is the fecond; is it possible! That my Lord who Son mages Authors and makes bold with every Line, here he can discover the very Names of Bread, habel, Sign, Nature or Substance, shou'd overlook abe place so well provided with all such controverstical Ar mmunition, where is expresly said, the mystical mbols after Consecration, do not depart from their uure, but remain in their former Substance, Figure Form. A Text so famous, that every Vicar can ect you to its Lodgings; so acquainted with the the chie Omission has more of Design The Errand. But this Omission has more of Design Chance: My Lord was sensible he could not use Passage, and keep his Title to the Author; for that Part takes off all Ambiguity from the fored Words, and the End blafts the fair Promises of Beginning. The mystical Signs, continues he, understood to be, what they are made by Consecra-in, (viz. the Body and Blood of Jesus Christ, as he form'd us just before) and are believ'd and ador'd, being that they are believ'd. The Centurists were fo struck with this Discourse,

athey despair'd to bring Theodoret to the Protestant of the Drotestant of the National o

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Christ said, This is my Body, This is my Blood; will deve a Protestant infer, they are not his Body and Blood the This is rare Logick, and fine Theology! Must we then read the Gospel backwards? And construe Christ shot rea's by No's, and take his Affirmations for Negation wher Our Saviour was call'd by the Angel, the Son of those we most High, fileus Altissimi vocabitur, Luc. 1.32. bee, the cause he was call'd so, must we conclude, he was not anget the Son of the most High? I thought those Blesseneity Spirits spoke as they thought, and that they were as (we uncapable to Lie as to Sin: I thought God can delive whatever he will, that his Words are always true; but and by consequence to say, he call'd Bread his Body? We and he made it his Body, are synonymous; as, to said ad the commanded Lazarus to come out of the Sepulchride? and restor'd him to Life. After Consecration, salimate guis nuncupatur, it is call'd Blood, and you say, Amenter, It is so: What your Mouth pronounces, let the Son Sacre, believe. Amb. de Iis. &c. cap. 9.

In the second Text, our Saviour (says Theodore patter chang'd the Names, and gave to the Body, the Name dout the Symbols, and to the Symbols, the Name of the Body, we True, when he pronounc'd over the Bread, This od so my Body, he gave to the Symbol, the Name of hours. Body, because he then by Consecration made it for we Body, and because it exists in the Eucharist under the the Species of Bread, and it's made of Bread, he gave y are the Name of the Symbol, idest, he call'd it Breative And Theodoret himself approves this Reason of the are Change of Names. For when the Eranist desired to know the Cause of this Change, the Orthodoret has answers thus; the Reason is clear to those that a she haptiz'd, viz. Jesus Christ wou'd not have those while partake of the Divine Mysteries, consider the Name has of those Things that appear, but by this Change standard to those Things that appear, but by this Change standard the selection of those Things that appear, but by this Change standard the selection of those Things that appear, but by this Change standard the selection of those Things that appear, but by this Change standard the selection of those Things that appear, but by this Change standard the selection of those Things that appear, but by this Change standard the selection of the Sym

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diere the Change that is made by Grace, id eft,

the Power of his Omnipotence.

Theodoret acknowledges a Change for the Ground in those Expressions, but where is this Change? This in the Hysteries; for he charges those who partake of them not to stop at what they bet, but to believe a Change they see not. This is not to a change is also invisible and interior, Dial. 2. We describe the Understanding, that the Symbols erest (what they are made) and we believe they are, and dive adore them as being what they are believed to true; but what is this Thing we conceive, but cannot solve the Symbols are made? What is this we believe the Symbols are made?

charde?

, salimagine, a Protestant without musing upon the Ameuter, will briskly reply, We conceive they are made

odom pattee is not always the best, and when we answer

Name bout Confideration, we generally speak at Ran-

This od for Truth. And indeed this Answer is of this

e of houre.

de it for when Theodoret says, We conceive that they are nder that they are made; it's the same as if he had said, gave y are made the Body and Blood of Christ, and we to Brea tive them as such. When he says, We believe to of the are, and we adore them as being what they are to desir o'd to be; it's the same as if he had said, We orthodore them to be the Body and Blood of fesus Christ, that a see adore them, as being the Body and Blood of sose whost.

Change Franist having forc'd Orthodox to confess, that belier symbols which before Consecration were call'd Bread

Bread and Wine, are call'd after Confectation, the of the Body and Blood of Jesus Christ: He pushes on high Point, and to shew, that this is not a bare Appella stilled tion, but that it's join'd with a real Change of the Symbols into the Body and Blood of Christ, he considered thus, We must then believe, that we receive that to be Body and Blood of Christ: And then addresses himselve to his Adversary, Do you believe, you receive thous Body and Blood of Christ? I do, replies Orthodows Thouse therefore according to Theodoret, the Breed in both the Body therefore according to Theodoret, the Breed in both the Breed in bo Now therefore according to Theodoret, the Bread in by call'd the Body of Christ, so that we may infer, The receive the Body of Christ. And this by reason many ody; an invisible Change.

Now I think it's pretty clear, no Man can in tently he receives the Body of Christ by receiving Bre dBle if he can conceive it's simply denominated the Boscon of Christ, and is not really; for who ever conceived ded, the fews received the Passage, by eating lieved Paschal Lamb, because this was a Figure of the Boscon Again. The dorse asknowledges that we may be a supported as a state of the Boscon and the Boscon and The dorse asknowledges as a state of the Boscon and The dorse asknowledges as a state of the Boscon and The dorse asknowledges as a state of the Boscon and The dorse asknowledges asknowledges. fage ? Again, Theodoret acknowledges, that we mas ceive Christ's Body, when we receive the Symb h the because this is chang'd. If he meant, that we wid to ceive it meerly Spiritually by Faith, why must mid, suppose the Symbol is chang'd? We eat Christ Sure. ritually (as my Lord confesses) when we hear Guilt's Word, must we therefore conclude, the Word. It chang'd? What Influence have my Ears upon to Bible? Or, how do they work upon the Sum Sacr Homily? Homily?

But Theodoret ascribes this Change of the Breaklame Grace. He does, but by Grace he understands G the N Omnipotence: He means, that the Chang ton, wrought by a supernatural Cause, not by the so have of a natural Agent. Nor can our Adversaries to sale the Word to a spiritual Change, to a Vertue only, it municated to Bread, to produce Grace in the say significant. [ 237 ]

of the worthy Receiver. They have no Claim to the A Vertue: Their very capital Tenet cuts off all file to it; for they profess the Sacraments have no the facety ex operato, this Doctrine is the Subject of their Raillery, not of their Belief. They protest, the Symbols by being Sacraments, acquire no we real Being, no operative Faculty: They nous hour Souls meerly as Signs, by exciting us to turn thoughts to Christ, and to unite our selves to

the Change therefore he speaks of is real, it's a son sange from which we may conclude we eat Christ's by; it's a Change made in the Bread, and confe-

nin ently, a Change of the Symbols into the Body Bred Blood of Christ. When therefore Theodoret fays, e Bo conceive, that they are what they are made, and conceive and adore them as being what they are ing liev'd to be: He means, we conceive them to be

the Body and Blood of Christ, and believe and adore

t we mas fuch. Symbol the third Text, Theodoret fays, Our Saviour hot we wid the visible Symbols with the Name of his Body and must and, not changing the Nature, but adding Grace to hrift Sure. You will say, if the Sacrament be really ear Guilt's Body, what means honour'd? I answer, Wor to. It means, that Christ shew'd a particular Reupon to Bread, by fingling it out for the Matter of e Sun Sacrament: I fay, it means no more, than that call'd Bread his Body, and by his Omnipotence at e Breadame time made it so. But at least, he chang'd

ands G the Nature of Bread, and so farewel Transubstan-

Change ton.

The Foliave already provid in my Answer to the Epistle saries to farium, that the Signification of Nature is equiertue on, it may fignify the visible Accidents only, and in the by fignify the proper Substance. The Question

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is, what it ftands for in this Place. Now because and there is nothing that restrains the Word to one Sense restrains the word to one Sense restrains the word to one Sense restrains the and to another, we must borrow Light from the land drops the same Expression. Here then he as wind firms, that the mystical Symbols depart not from entitle in Nature, but presently adds, that they are consomerable when the same are made. ceiv'd to be what they are made, viz. the Body an we i Blood of Christ, and are ador'd as such. If there put fore these Symbols are made the Body and Blood of Sy Christ, how can the Substance of Bread and Wingure remain? What is made another Substance cannot ange retain it's former: Theodoret, therefore only under pab stands the Complex of visible Accidents: That the But is his Meaning, the Drift of his Dispute demonstrate re re For as Chrysostome, Gelasius and Ephrem, argument against the Eutychians, so this Author prosecutes the sife is

fame Subject, and pushes on the same Argument. Pro He proves that as after Consecration, the Symbolison semain visible and palpable, so even after the Ascert, which from, Christ had all the Accidents of a true Body Christ and by consequence, was a true Body. Let us la Cha

mina

down the Dispute.

Eran. I am overjoy'd your Discourse is fallen upon to the Divine Mysteries, for I pretend to shew from Nature. The Medium therefore he uses to provide the Change, Consecration makes in the Bread.

Theodoret took an Argument from the Euchariff sclude.

to shew Christ had a true Body, the Eutychians draw How another, to shew he had not. And thus he proposed Diffe Symbols after Confectation, are call'd the Body and bols Blood of Christ; then he makes him grant, that he Accepted he received the Body and Blood of Christ terms And

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e d upon these Concessions he goes on thus. As nic refore the Symbols are one Thing before Confeon ation, but after Consecration are chang'd and made a other, fo the Body of Christ is chang'd into the af wine Essence. Who does not see that this Arguron ent in the Protestant Hypothesis, has nothing to commend it but Extravagance? And Theodoret must an we intended rather to laugh than to dispute, when nere put it in his Adversaries Mouth; for thus it stands, ode Symbols by Confectation change their Name, Vin gure and Vertue, therefore our Saviour's Body annuages its Substance, it becomes invisible, and not

nder spable.

t the But supposing they both agreed, that the Symbols rate re really chang'd into the Body of Christ, the Arargument has a plausible Appearance, if not Strength: esthif it carries not Truth, it has a good Pretension nt. Probability: For infine, it confifts in the Common of the Change which happens in the Eucha-Ascert, with the Change Eranistus pretends to happen Body Christ's Body after the Ascension; He compares usla Change, that according to him destroy'd the Demination of Bread, with a Change that in his Opi-

n upon took away from Christ's Humane Nature the from momination of a Body. In short, he compares moth change by which the Bread becomes Christ's Body, provident providence of the Christ's Body is made a Di-ity, a Substance. The Comparison seems just, and d. Extreams a-like, and tho indeed it does not charifully the chariful the charifu

ropol Difficulty? Very eafily, by telling his Adversary, that the Comparison proves just the contrary; for as these ody at abols loose not the Form, Figure, nor any vintal Laccidents, tho' they loose their former Nature, Christ must conclude, the Body of Christ hath neither And

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lost its Form, Figure, nor any Qualities of a Hu. 1011; mane Body; and by consequence, not its Nature, mce nor the Essence of a Body. Does this Answer class with Translubstantiation? Or, does it erre from the Body. licks ;

Point in Question?

Yet Theodoret fays no more: You are catch'd, fay the P he, in your own Net, for the Symbols retain theire Re Nature, they remain as before in their first Essence 10. Figure and Form, they are visible and passive. Willing conceive they are what they are made, viz. the Bod dia fie and Blood of Christ; we believe they are, and ado it is them as being what we believe them to be. Theed a Que ret therefore acknowledges, that Bread is made the Real of Christian and the control of the Body of Christ, and consequently, that the Substant and no of Bread ceases. Therefore, without denying in of Sorte Line what he affirm'd in another, Substance, Nam 10se; and Essence, must signify not what they import in the strict Sense of the Schools, but only the exterior a has visible Proprieties, and in a Word, the whole Co row to plex of Accidents. This Sense suffic'd to deseat mics to Eutychians Pretentions to any Advantage from the to Mystery of the Eucharist, and to give the Orthod inth, iv of S the Victory.

For if the Comparison between the Change ma Frien by Confectation in the Sacrament, and that made offing Christ's Humanity after its Assumption into Glory Infigust, it follows, that as all the Accidents of Broms Cremain, so all the visible Accidents of the Humanity remain, and then it will be visible, palpa and circumscrib'd, which those Hereticks deny'd, and this Point, their capital Dogm cou'd not subsist; to lo these Proprieties of a Rody, must be subjected into Mand these Proprieties of a Body, must be subjected image and diately in some Substance. Not in the Divine, then this wou'd have Form, Figure and Commen

ratio

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ion; therefore in the Humane, which by confe-

Inis is the true Sense of Theodoret, so often opid by Protestants, and so often explain'd by Calicks; and altho' my Lord treats him as a Friend
the Protestant Cause, the Magdeburgenses with
the Reason, proclaim him an Enemy. Cent. 5.
10. De Cana pericalose dicit symbola corporis com
uninis Domini post invocationem Sacerdotis mutari
dia sieri. The last Text only says, this most Holy
did is a Symbol and Type, &c. We dispute not
condicional Qualities, nor do I recal what I have so often

I sorts, and find not one that comes up to his note; some he has clipt, he has stretch'd others, and most depose against him. What Reason therefore has the Man to flourish upon our Stupidity, and Contow us out of the Pale of Mankind, as publick that miss to Truth, Sense and Reason? But the Men met to deal with (says he) are so fall'n out with the cholims, that neither Sense nor Reason, neither Authority of Scriptures or of Fathers, can persuade them with it again. Well! when People beginded by Insulation of the pale of the pale of the ment to Admiration. But infine, to bear up to halp the ment to Admiration. But infine, to bear up to halp the same of the pale of the pal

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THE FOURTH.

### ONTROVERSY.

he History of the Birth, Growth, and Establishment of the Real Presence and Transubstantia-

#### CHAP. I.

wither the Real Presence was set on foot by false Miracles.

Ht fesuite challeng'd his Lordship to mark the lope's name, in whose Reign the pretended Innoms of the Church of Rome began to appear. The without Doubt is reasonable, and deserves

an Answer; for who can imagine that such a general Wha Revolution, such an universal Apostasy, shoudhan send pen in the Face of Christendom, and that no Mare? shou'd take the Pains to mark the Time, or to acquair ce. Posterity with an Incident so surprising. The Quer loice has been often started, but never answer'd with Statute tisfaction. Some Protestants run up to the first Age retion others stop at the Fourth, and others fall down to of the Sixth; and the most ingenious, frankly confession to the beginning of the debated Doctrines, like the He by of Nilus, lyes out of Sight, it's intomb'd under the of Ruins of Time; the Epoch is lost, past all Hopes as Recovery. Infine, our Adversaries are at Varian the about the Point, and can no more agree about the to beginning of our Tenet, than about the Truth of the the own. But my Lord undertakes the Enterprize, he marks the Time, points at the Pope, specifies that Methods, the Fathers of the Real Presence made that a of to set it up, and to scatter the Contagion thro's as a the Provinces of the Christian World. But kno Courage overmatches his Force, and his Fancy real stronger than his Judgment. The Romance falls a mid only short of Truth, but even of Probability; a erthe I am perswaded, he rather penn'd it for Diversio he w

This pretended Monster first shew'd its Face, incosoter's Reign; and Marcus a Magician brought into the World by Incantation; and least we sho of the question my Lord's Authority, he calls upon Irent is to vouch for the Truth of the Story. Indeed the Man of God, as St. Austin stiles him, li: 2. cap secret informs us of this Marcus's Feats. That feigning whin consecrate the Cup silled with Wine, and drawing ous Finvocation to a great Length, he made it appear of a plant ple Colour, that the Grace (that is above all Thing secret might be thought to have distilled his Blood into the by his Invocation.

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What means my Lord by this Story? That the Real parence, and the Charms of Marcus are of the same Marcus? If so: his Chronology and Proofs are all of a main te. And he has shewn as little Judgment in the medice of his Arguments, as of the Time. For by So a we can gather out of Irenaus and Epiphanius, this Age retick's Magick was built on the current Persuavint of the Real Presence, and he did not die the office to introduce a new Belief, but to plain the office to introduce a new Belief, but to plain the office to introduce a new Belief, but to plain the start of Wine; for had the Dogm been new, as pessal as the Impostor, one shou'd have been branded rian the other, and the Doctrine shou'd have been ut tid together with the Magick: But these Fathers of the the Tenet to fall upon the Charm. They only ze, he plaid the Devil to appear an Angel, and es to the Credit at the Price of Sacrilege.

ze, he plaid the Devil to appear an Angel, and es that Credit at the Price of Sacrilege.

ade that an old Christian calls him Idol-Maker, which have as a shrewd Presumption that the Real Presence But has Article, at least of his Belief; for if Christ ancy really present, the under the inchanted Species, alls and not be an Article Idolatry to worship Christians.

alls mid not be an Act of Idolatry to worship Christ

to the C

wersiche was no Priest, he had no Power to consecrate, by consequence to expose to the publick Venera-Face, inchanted Wine for Christ's Blood, is to set ought an Idol. Now I cannot find he was more a se should than his Lordship, and if he was not, the old a Irem of than his Lordship, and if he was not, the old in Irem of the was, Irenaus informs us he only seign'd to a leed the was, Irenaus informs us he only seign'd to a case of a seigning a him Idol-Maker: For wou'd not that sacrificating sous Priest deserve the Appellation, who exos of a seign of a post of the Altar a Piece of Bread for a lathing scrated Host?

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But I confess, my Lord seems not to lay much Stress upon this Magician's Discovery, he makes too small a Figure in the Annals of the Church to be Author of so great an Innovation, and he is brought upon the Stage as a Model, by which we spread the Real Presence, rather than as the Man that forged the Dogm, id est, as he imposed upon his Followers by Illustion, and decoyed the Rabble by Inchantments; a he fascinated the Simple with apparent Wonders he had surprized their Credulity, he de bauch'd them from the Church; so Catholicks recommended the Real Presence by Legerdemain; they put in Repute the Impostor, and infine, forc'd it upon Mankind by seign'd Miracles.

I must here tell Protestants before I answer the Charge, that his Lordship was unacquainted with the Constitution of our Church. Not only Magick, the Imposture in religious Matters is criminal with us, a linear pious Pretexts can justify such Practices, and not since Punishment expiates them, than the Fagot. Hadt Bu Consistory dealt so severely with Calvin, the had so spring there the Death the escap'd at Noyon, and felt the standard since the had lighted for Servetus. Bolsec. c. Cocc. To.1.1.3.4 mpie 14 for the wheedled in Brulaus, to play the dead Margines for the Glory of raising him, but the Farce ended to standard standa

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### CHAP. II.

ders he Real Presence was not spread seed by feign'd Miracles.

ARCUS led the Dance, and Posterity it seems ck, b I followed him, he spread his Errors by Charm, us, I lineantation; and the first Abetors of the Real shold ence work'd upon his Ground, and followed his Hadt But after all, he was not so successful in his difference. His Method took not so well as to englam age others to follow it; for by what we can gather, and Market swere confin'd to a narrow Compass, and Market seems, his Congregation thin, and his aded to the start of survived its Author.

wro owever, my Lord will have the Setters forward etch his Doctrine fond almost to Madness of his Important re; they fastned it upon the Multitude with Delution, and seigned Apparitions, and deceived Peoples and control to the Charge? Do his one one up to his Assurance? This cannot record to world a Reillery be taken for Reason.

t does my Lord prove the Charge? Do his ons come up to his Affurance? This cannot pected; unless Raillery be taken for Reason.

Ils us Paschasius Radbertus, spends a whole Chapathis Point; that Christ in the Sacrament did himself oftentimes in a visible Shape, either in R3

the Form of a Lamb, or in the Colour of Fle the and Blood; and especially he insisteth upon a Na igit ration of one Plegillus a Priest, who saw Chris the took him into his Arms, kifs'd, and eat him when y returned to his former Shape. Paschasius spends No whole Chapter in rehearing Miracles; therefore tunn whole Chapter is a Tiffue of Imposture. Is not then Discourse conclusive? I know my Lord slings the aller Stories among the Fables, and brings in Paschaf Cou guilty of Artifice and Imposture; but the Proof tho gry precede the Sentence; and my Lord begins the Tran S out the usual Formality of Guilty, or, not Guilty, or this Conduct be allowable, Controversy will so dule end, and one Nego will dispatch a Folio of Demoar a strations. I must tell my Lord, Paschasius writabelt, eight hundred Years ago; he was a Man of lover and Piety, unfit for the Post of an Impostor; pries Book has been read by all, not only without Cars? fure, but even with Approbation? And I shall 3 of lieve the Miracles, till some Protestant confided them. I know indeed, Berengarius had as great pr Talent at ridiculing as his Lordship, and saluted the gillus with the Title of Knave for devouring with led o Teeth, whom he had kiffed with his Mouth; but ove t Grace ows this Piece of Antiquity to Malmesburier Sple who draggs out the jest, as we do Maletactors for burle nishment, arrogantem cavillationem Lib. 3. de Gar C Ang. p. 114. not as the Bishop for Sport. Nay in the very Place this Author protests, he believes them. Hav very Miracles my Lord ridicules.

From Paschasius, my Lord passes to John the Deac char in vità Sti. Gregorii, li. 2. c. 42. and then to vitas tad a trum. Out of the first, he presents us with a St. Bass of an Host turned into Flesh at the Prayers of Stor Gregory to convince an incredulous Woman: Ing t [ 249 ]

Flet the second with another, of our Saviour appearing in the Form of a Child sacrificed on the Altar. has these Miracles are true, it cannot be douted but

en by prove the Real Presence.

nds Now how does his Grace confute them? How does oret unmask the Imposture? As cavalierly as cou'd ot thexpected; he falls upon them with Jests and stheillery. And because he cannot reason them out Chaff Countenance, like Celsus and Porphyrius, he plays the thours Andrew, and lets fly Vollies of Jokes seasoned e Trub Satyr and Invective. Tey are Tales, fays he, wil Singular Note, and may justly strive for the windilty. of the Whetstone. Certainly a Man must be the studious to Folly, to believe these Miracles after so Demoar a Discovery of the Artifice. But in good earit about, does my Lord think to bear down Truth with of werbs? To laugh People out of Conceit with tor; wies, that have stood the Test of nine hundred ut Clars? That are found in Authors of approved Learnshall s, of unspotted Reputation? Let him prove that confind cannot work fuch Miracles, or that he has not; let gream prove these Authors had bad Memories, or uted time Consciences, id est, that they were either imwith sed on, or intended to trick others; let him infine, ; but ove they are Fable and Romance, the Ofspring burien Spleen, and the Effects of Vision. For let him rs for burlesque till Dooms-day, these Stories will retain de Gir Credibility till an Authority equal to that of Nay in the Deacon, and of the vita Patrum, rise up against eves them.

Having spent some Amunition upon these two, Dead charges Amphilochius, who tells us, the consecrated vitas read and Wine were turned into Flesh and Blood by a a Sta Basil, to convince a faithless 7ew; and to hit ers of Story, he strikes at the Author's Authority, by innan: Ing him of Imposture and Fourbery, and cites

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Baronius to back his Evidence, it's true the Cardi & Manal says, scatter mendaciis, but also adds, that he related commany Things sincerely. And I am inclined to think it that no Historian unless inspired, deserves a more san servered. favourable Character. If Mendacia stand only forder Errors, I abandon Amphilochius to my Lord's Fur Lil At least Cyrus, Theodorus, Prodromus about the year b 440, relates the same Story: His Reputation is un & M carnish'd, he is an old Christian, and couches it is Greek. Here is one old Christian, for another to I here is Greek for Greek, why then does not this a Well Christian, deserve as much credit as my Lord's? Well How easy may Heathens dispatch out of the Way Co

all those Miracles wrought by the Primitive Martyr in if my Lord's Method be warrantable? It's but faying fe this is a Chip of the same Block, that it may justly strice of for the Whetstone; and then lay a little Dirt on the As he thor, and the Business is done. Infine, to call the Stories that have stood on Record eight hundred, ins a thousand Years, meerly because they are strang lke is a strange Temerity: But then to mark Men after Honour with Fourbery for penning them, and all N mode tions with superstitious Credulity, for receiving them H without Reason, is Calumny with a Witness. I have what can be expected from a Man, who neith well loves yielding, nor proving, and only charges the bler Authority with Raillery and Banter? But whether these Stories be true or false, the

undo my Lord; if true, God has manifested to the Real Presence by supernatural Signs; and I su by pose, what he speaks in a Language so sclear a; intelligible, will be received by those, who ha and not stept into the blasphemous Sect of Friscilli app If false, my Lord must mend his chronological table E and fix its Birth much higher than the Days of Dan one

scen, or Paschasius; for it's manifest, those who forg my, the

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Miracles, were in the Belief of the Real Presence. ate coined these Impostures to scatter the Error: inter it's ten to one, who read them, were of for same Persuasion: For those Books were not some same to Darkness and Solitude, they stood sur Libraries as well as Closets; and were year by Thousands; and yet, not one censured is unst Miracles, which are supposed to underit the standing and received Doctrine of

there Times.

is a Well, if there were any Calvinists in those days,

s? were of a different Temper from ours;

Way Complexion was less Sanguine, less Mercurial: artyr r Zeal more moderate, and their Passion saying sedate. For how can we imagine it, they y strik of the same Spirit, but that these Mihe As had been matched in some Pamphet and run call the Whetstone: Unless we suppose, like some led, ins, they work'd only after many Years, trang like the Chinese Purstain, are only service-

the

all Nuderstand not why the Bishop quotes Alexg then Hales. He only fays, that, such Apparis. I happen sometimes by the Procurement of Men, neith with the Operation of the Devils. All this is true, ges the blers can play strange Tricks, and Lucifer ger. But does Halensis ascribe the Miracles in se, the ion, to Magick and Illusion? Or does he ested to that ever God confirmed the Real Pre-l I su by Miracles? He is silent on the first clear a; and positive on the second, that God ho ha and in the very Place he recounts some riscilli approbation. This wou'd have impaired my caltable Evidence, and struck off a Witness, and of Dan one his Lordship, with more Wisdom than ho forgay, thut the Book and made a Paufe.

His

His Flatterers may perchance magnify his Skill in the Management of Authors, yet surely the will not admire his Honesty. Thro' the whole Treatise he playes the same Game, as if he turne over Books to raise Dust.

To conclude, we condemn with St. Austin those pretended Miracles that are either the Fictions of lying Men, or the Effects of micke Spirits; but with the Saint, li. 122 de Cin Dei, we admit those, that are supported by prudential Motives. Indeed shou'd Hereticks of trude Wonders, as did the Donatists, I shou stand off in Caution and Reserve, as this gree Doctor commands: And I declare to all Pretestants, that when they have legally convict our Church of Schissm or Heresy, we we never oppugn their Doctrine, nor desend of own with Apparitions.

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# CHAP. III.

ced by John Damascen, did not sks of first forge the Real Presence in the East.

HE most imposing Pretence of the first Reformers, was pretended Innovations, unknown the purest Times. We declare War (said they) not unst old Truths, but new Errors; we pluck up peds not the Corn; we repair the Church without Defign to demolish it. Luther, spent his Lungs and link upon this Topick: Novelties were the Subt of his Invectives in the Pulpit, and of his yrs in the School. Calvin, harped upon the string, and the whole Pack of the reform-Ghospelers, run upon the same Scent. This Pretext plain'd the Way for the Execution of towl Designs, it surprized the very Piety lome, and triumphed over the Weakness of ers; But when they were urged to mark Origin, they wisely retreated often to table of the Darnel, and ingenuously confessed, the Seeds of Novelties were fown, when Chriadom lay drowned in a Lethargick Sleep. But

But my Lord has better Intelligence than his eldest sim Bretheren: He stands not much upon the Pranks of marcus, but is positive, Damascen is the Man that Dam brought the Real Presence into the World, and in the im Days of Gregory the Third. This is indeed a direct mp. Answer to the Jesuits Query, but by Misfortune, it has no Support, but a daring Confidence; nay, what importange, he buoys up so new, so wild an Affertion Dame. with no other Proof, than a marginal Note. Damas to de fid. Orth. li. 4. cap. 14. But why does he fend us to Damascen? We know very well, that the Real Prefence and Transfubstantiation, are both delivered is don't that Place, but his Lordship misses his Way at his verse setting out. The Question is not, whether Damasce stands for the Real Presence, but whether he be the stands for the Real Presence, but whether he be the stands for the Real Presence, but whether he be the stands for the Real Presence, but whether he be the stands any Protestant to show me a Tittle in Fid. Orth. li. 1985. Thing, and proves another, he shifts the Scene, and will runs from the Thefis he cannot maintain, to a Factow we never questioned.

Now that Damascen was not the first, I will prove in the vincibly; and to difingage the Controversy from Spetho culation, I throw the Issue on plain Fact. If his Prothe decessors use the same Expressions he does, they teach an the Real Presence, no less than he: If they teach the t Now it's clear they use the same Expressions, let scor face the one with the other.

Damascen fays, Panis ipse & Vinum in Corpus & Santem guinem Dei immutantur. But does not the Author, Tho Cana Domini, express the same? Panis iste quem Dach minus Discipulis porrigebat, non essigie, sed natura mi was tatus, omnipotentia Dei sactus est caro? does not Cyril Got Jerusalem, Cat. 4. Aquam aliquando mutavit in vinus e

in cana Galilææ sola voluntate, & non erit dignus ca credamu

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es semus quod vinum in Sanguinem transmutasset ?

Greg Nyss. Catech. 37.

that Damascen says, that as Meat passes into the Substance the im who eats, so by the Power of God, Bread and red apass into Christ's Body and Blood. But does not tha finus, Catech. 37 almost totidem verbis, use the same at imparison, and draw the same Conclusion?

tion Damascen says, the Bread and Wine are not a Fimaste of Christ's Body, but his very Body, nec verd us to vinum corporis Christi figura sunt (absit enim Pre verum ipsummet Corpus Domini divinitate affectum.
ed i does not Anastasius Sinaita, 270 Years elder, teach s ver same? In Terms as plain as Words can make it? nasce Orth. inter & Cainit: Sic credimus & confibe the juxta dictum Christi ad Discipulos in cana danlleng dis vivificum panem, accipite & manducate, hoc est b. li. ms meum; similiter & calicem dedit illis dicens, ses on the Sanguis meus. Non dixit hoc est sigura, seu

a Fac low if Damascen is so plain for the Real Preovein the not fling up his Title to the others? Why m Spe the same Expressions raise contrary Ideas? Why nis Prothey plead for us in one Author, and against y teach another? This is Partiality to Excess, and Folly ach the the Force of Hellebore. But if these Fathers ught i re for the Real Presence, by what Trick of hocus , let comes Damascen to broach it, who was posterior Ages? Unless my Lord proves they were all thor, those that are to come.

The sum D schance some may reply, my Lord says, Dama-

urâ mas a Principal Setter of it a-broach, not the only:
t Cyril of other abeted the Error, and labour'd heartily
in vinus & Cause.

ignus cu credami

But my Lord cannot retreat thro' this Postern; if these Journey-Men were of the same Age, tho' the broach'd the Error, it was brewed before, as I haprov'd: And so his Lordship's Chronology is desective they were elder, he destroys his own System.

Besides, from St. John Damascen, to the secon Council of Nice, there intervened only about 38 Yes. Now my Lord acknowledges, that assembly was pist in this Point, as well as in that of Image-West ship; and by consequence, the whole East; for all Patriarchs were present, either in Person, or by the puty. It's Decrees were received without Opposite nor did the very Iconoclasts exclaim against this inticular.

Now is it probable, I mean possible, that a Doct so far above our Comprehension, that checks Rea and gives not an Inch to Flesh and Blood, cou'd in the and subdue an Empire in 38 Years? Cou'd rund out the contrary Opinion, so easy to be understood? ine that not one Bishop, or Country-Vicar, shou'd end his Mouth in defence of a Doctrine generally tar, and universally believed in their own Memory, the now suppress by the Tyranny of a prevailing Fact that says my Lord, all the Iconoclasts, and especially as the 338 Bishops assembled together at the Cong of Constantinople, in the Year 754, opposed start in the following Chapter.

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# CHAP. IV.

ther the Iconoclast Convention of the Real Preposition of the Real P

Real idin HER. The Bishops assembled together at the rund Council of Constantinople, in the Year 754, ood? ined, that Christ chose no other Shape or Type unou'd own to represent his Incarnation by, but the Salver which he delivered to his Ministers, for a Type mory of effectual Commemoration thereof, commanding Fact stance of Bread to be offered, which did not any especiable the Form of a Man; that so no Occasion he Conginent of bringing in Idolatry; which Bread posed firmed to be the Body of Christ, not examine Occasion, the conginer of the Body of Christ, not examine Occasion, the Conginer of the Body of Christ, not

und true image of his Natural Flesh.

off to Apostat Bishops, and because legal is refuse Assistance, he knocks at the Door distinctical Conventicle. Theophanes a Writer Age, in Chronol. p. 359. has lest such a Chast this Constantinopolitan Club, that its Austrather able to fink, than to save a Cause. They

They were a pack of Court Prelates, without Honour, without Conscience; influenced by Hope of and aw'd by Fear, they lay at the Mercy of the Tyrant, who rewarded as extravagantly, as hold punished: and therefore, they resolved rather constitutions for down the Stream, than to swim against to feel the Effects of his Prodigality, than of his Barbarity, So that the Prince's will modeled that the Court has Court the Holy Chost: And his Court the Canons, not the Holy Ghost; And his Count mands, past with these Renegadoes, for Revelation to Infine, 33 Years after, when the Court-Will chopt about, most of these Men turned to the same Point. They reverst their own Decrees, and sell up the their Knees before the Council of Nice. But it same they received Pardon, the Acts of the juncto fou ceived Sentence of Condemnation, nor does a men Thing remain of this Conventicle, but what co find in the Nicene Council; dragg'd to the Bar may Punishment, not for Approbation. And shall time infamous Assembly, stigmatized with all the Manda of Infamy and Reproach, usurp the Bench, a Sac pronounce Guilty, or, not Guilty? to

But secondly, can. 15. and 17. does it not him the Wirgin, and of Saints? How then could lim Lord appeal to these Gentlemen? Who they the strong him with one Hand, strike him with out other? But Passion is often blind, it throws with Men into Follies, below the very Weakness with Children; nay, and tempts us to wound our self the for the bare Satisfaction of stabbing others. Thirdly. These Iconoclasts, were Orthodox as this Point, and only disagreed from the Fathers This the Nicen Council in Words. Now my Lamber acknowledges, these first broke in upon the council mon Language of their Foresathers, and, as In the po

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how to, changed the Dogm with the Dialect. To ove this, it suffices to remark that the Iconoclasts, of mid not admit the Distinction of a relative, and an as I blute Adoration, and upon this Principle, they conter amid as criminal and idolatrical, the honour Cathonit spay'd the Images of our Saviour, and of his Saints, of they worshipp'd the Antitypes, id est, the Euclidentist. The Overve that Man of Wordson Saviour ed wift. The Query, that Man of Wonders, Ste-Con the Tounger, put to Copronymus, demonstrates elatio to Evidence. Do you not also pretend ( fays t-Wi to banish out of the Church the Antitypes of the he far and Blood of Christ, because they contain his ellup Image, and because we adore and kiss them, and But it sanctified by receiving them? It appears by this oes anent; for this Saint applys it as a received what common Principle, to prove the Lawfulness Bar mage worthip. Now according to the Iconoclasts hall tim, all Cult paid Images, was a Real Adora-he Ma due to God alone, therefore they worshipp'd nch, a Sacrament with an Honour, they thought, only to God, and confequently believed him present, not his true, these Schismaticks call the Eucharist an cession et of Christ's Body, but if they understood a cou'd Image exclusive of the Original, tho' it were tho' to perfect, they cou'd not reverence it withwith uting upon their own Principles, id est, withrows wiving up their Favourite and Capital Tenet,
eakness wiship given to an Image, is Idolatrical.
our self the Truth is; these Men never esteemed the
hers. wist a superficial, and accidental, but a conodox as stial Image, an Image that contained the
Fathers Thing it represented, and this they confess in
my Lame Place, Labbe, Council to. 7. p. 448.

the count as he deisted the Flesh he assumed, by the the courd as he deified the Flesh he assumed, by the

, as In lation, refulted naturally from the Union, so

be was pleased, that the Bread of the Eucharist, as true Image of his natural Flesh, being sanctified had the coming of the Holy Ghost, shou'd be made that Die vine Body. Here they tell us very clearly, that the Fucharist is not only an Image, but also Christing Divine Body; and that this Change is made by the Coming, id est, by the Power of the Holy Ghost made that Comparison confirms this Sense to Admin and the Comparison confirms this Sense to Adm s ration. For as Christ deified the Flesh, he affum we (id est ) by the hypostatical Union, made it the Flesh of the Word: So the Bread by the Open tion of the Holy Ghost, is made his Divine Bod Now it's certain, the Flesh assumed, was real made the Flesh of the Word; Does it not ther fore follow, that the Bread is really made Christ Divine Body? And Nicephorus Patriarch of Constatinople who writ against the Iconoclasts in Antir 2do. apud & Allat. 3. cap: 23. testifies, they believ

Christ was present in the Euchar xugiws xai anysos, properly and truly.

This will yet appear in a more clear Light, the we weigh their capital Argument against the World ship of Images; for thus they argued, apud Lab in Col. 436. An artificial Picture either represent the Humanity alone separated from the Divinity, a his substituting by itself; and so it leads into Nestoriani her Or figures the Divinity confused, and mixt want the Humanity; and so it opens the door to Each I chianism. Such Images, therefore not represent lia. Christ as he is, they cannot be reverenced with the Impiety. The Eucharist alone is the true Image En his natural Flesh; because by the Operation of this Holy Ghost it's made his Divine Body,

I confess this Discourse, comes not up to the Po they intended to prove, it's a Compound of Fall T 261 7

Ridicule, yet it suffices to shew they held the at D to of Christ's Body, why is it a more perfect nath presentation than any other? Methinks, a Body Christ ging on a Cross, resembles more to the Life by the Saviour dying, than a Waser; and unless his Ghorman and Divine Nature are really present, why Adms it not lead to Nestorianism, or Eutychianism assumed well as his Picture or Statue? But if Christ is really present, these Difficulties would because it the really present, these Difficulties vanish, because Open Bread being made his Body xugius xay Open: Bread being made his Body xugius xugius xugius xugius, his Divine Nature is also present: thus the Eucharist is indeed a true and compatitude at Picture of Christ on the Cross, and represent shim in two Natures, subsisting in one Person.

The Real Presence; nay, without it they fall to the believe and; seeing it's impossible the Eucharist shou'd that these Proprieties they require to make an ally. It lmage, unless it contains Christ's Humanity, ther with his Divinity.

The Wood now it's easy to satisfy his Lordship's Obded Lab ion. 1 mo. They say, Christ chose no other Shape

the Wild now it's easy to satisfy his Lordship's Obad Lab ion. 1mo. They say, Christ chose no other Shape
represent Heaven, and that no other Figure can repreinity, this Incarnation, but the Eucharist. This is true
foriand heir Principles; because containing really both
mixt wares substituting in one Person, it's exempt from
to Entelliconveniences they fancy all other Images
present liable to.
ed with the They say, Christ delivered to his Ministers
a Image Eucharist for a Type and most effectual Commeion of the Eucharist containing the Body and
othe Pend of Christ, whom it represents is its only true,
of Fall thand persect Representative.

of Bread to be offered; which did not refemble from the Form of a Man, that so no Occasion mig mai

be given to bring Idolatry.

That is, he wou'd not be represented under the Fo and Shape of a Man least Men accustom'd to pay he due Worship under that Appearance, might and Shape of a Man least Men accustome to pay due Worship under that Appearance, might to Idolatry by exhibiting to his other Images, he chose Bread, which has no Resemblance which, but then they add, it's made his Divine B and by this addition, they shew, that they oby the Substance of Bread, design the Matter, and the Form of Consecration. the Form of Confecration.

Infine, they fay, the Eucharist is Christ's Bott as not φύσει but θέσει 1° Not φύσει, is a poers.

Addition to the Text and If the state of the sta Addition to the Text. 2do. If true; who every be tended that Bread naturally required to be much his Body? We kdow it's be by position or Institution his Body. Christ might have chown any other Matter; his Will was the fole Caul A the Preference. But to avoid Mistake, they tel pror the Bread is not Christ's Body by a meer extrine A Designation, but that by Consecration, it's med to αὐθο το θῶον σωμα his proper Divine Babb This my Lord takes no notice of, and indeed he be good Reason for the Legerdemain; for why the Division he bassle his own Objection? His Business i printed delude the Reader, not to instruct him: Nay heir falls into Rudeness against Epiphanius the Dear the for consuling the Iconoclasts, and maintaining the Real Presence with too much Freedom. The he is a Pratchant Deacon, and then a little Bayard. What a strain of Distraction is he to the Memory of this ner

263 from a Julian, but a Primat with such mis creatinment? Must Horses and Ecclesiasticks coupled? And Doctors be described with limited from the Stable? And why this ht Is never call'd the Broad and Why the Fanever call'd the Bread and Wine after Real decration Types or Figure, tho' they often decration Types or Figure, tho' they often deal decration. I confess, be well beacon was mistaken, yet the Slip deserved for gentle Animadversion, did every Oversum and us, our Species wou'd shrink into ter, show Compass. rence about the Eucharist, why did the rence about the Eucharist, why did the Pers at Nice censure the Iconoclasts? Bishops ever be of a most censuring Humour to quarbe much their own Doctrine; they must be Fools, position Atheists to condemn their own Belief. e che what Man in his Wits, will stigmatize him-Caul And who that believes any Religion true, ey tel pronounce Sentence against his own? extrine Answer is easy, the Nicene Fathers adit's me the Iconoclasts Doctrine; Afterwards, say ed he he Truth, by confessing the Bread is made why the Divine Body. Notwithstanding they deserved Nay heir mind too softly, id est, for using su-beard (because ambiguous) Expressions; for aining ternally harped upon Image and Figure, so is he or at least might be understood ill:

this he being generally taken for a bare 53

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Picture or Image, it might ensuare the Simple and draw them into the Belief, that the charift represented, but contain'd not the R Body of Christ. So that in a Word the C fure fell upon the Expression, not upon Doctrine. They were taxt of Contradicton, establishing the Real Presence in one Place, feeming to deny it in another. In effect, N phorus apud Allat. Anti: 2. li: 3. charges the flatly with this Overfight, Who will not f amazed, fays he, at the Folly and Incoherency of Iconoclast? Just now be acknowledged we no the Christ's Body xugios xay and not absur calls it exova. What can be more What more ridiculous, than to say the H thing is the Body, and exover the bare in (a of it.

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## CHAP. V.

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Real Presence on Foot in the West.

He Real Presence first started by Damascen (as my Lord pretends) in the East, came on entle Marches from Damascus, and pass'd the horns, and then having cross'd Sclavonia, Hunard and Germany, arrived at last at Corby in me. It spent an Age in the Voyage. Paschasius, a a young Monk in that Abby, received the rim, espoused his Interest, and in a short me, drew in such a shole of Partizans, that unknown Guest subdued the West, and reigned surope as despotically as in Asia. This is the of my Lord's Romance; and had he only listed it as a Fable, Posterity might perchance to praised the Invention; but to thrust it upon kind for a real Story, is a matchless Piece of sidence.

deed my Lord is not the Author, but the allator of the Fable; it first appear'd in French, he was only at the Expense of an English s, that it might appear with Credit in our on. However it's of no long Standing;

a late Caprice moved Protestants to abandon & G Paschasius. Anciently he was their Friend, a Wit. Pau ness of the Truth, and as deep in their s, Favour as now in their Hatred. My Lord wou'd at have hugg'd Paschasius, and fawned upon the car good Abbot, had not Interest forced him to micro a contrary Resolution. The Jesuite, it seems micro put him a cramp Question; If the Real Press. I sence be an Innovation? When came it into the mis World? And by whom? The question was too Chr. Important to be overlookt, it call'd for a find Answer; some Author therefore was to be a affigued, and an Epoch fixt. My Lord pitche imi upon the ninth Age for the Time, and upon Pa Roschasius for the Forger of the Dogm: But his his Grace resolved without Caution, and his Choic stion run before Reflexion. For by Misfortune, be haf cou'd not have fall'n upon an Age less properte I conceal the Imposture, nor upon a Man less qualifie the for a Reformer than Paschasius. This I am te the prove. I begin with the first, viz. that the Rea of Presence was believed in the West before the

ninth Age. The cause must be try'd by sact. one

Bede, storish'd a hundred Years before Paschasium
and yet it seems the Real Presence in his time that
had got Footing in England, and gone North of
ward to Northumberland. For in Lib. Boëtis. The
that import the Real Presence, credimus etia ne
werum Christi corpus esse super Altare, dum Misser

relebratur. Nay he declares for Transubstantiation ibid pag. 950. Sed per transmutationem sit substantiation it aliquid ut Panis sit corpus Christi: For it substance of Bread passes into the Body of Christis. not the visible Form. For this subsists in the Air,
without a Substance,
St. Gregor

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don & Gregory the Great, was yet elder and yet relatus With Paulo Diacono, by Hospinian li. 3. cap. 7. he heirs, Prascius conditor nostra infirmitatis, ea poou'd de quâ cuncta secit ex nihilo, & corpus tibi the carne semper Virginis, operante Spiritu Sancto to escavit, Panem & Vinum aqua mixtum, manente ems mia Specie in Carnem & Sanguinem suum convertit.

Pre la Leo the Great. Sic sacra mensa communicare et de dis ut nihil prorsus de veritate Corporis & Sanguisto Christi ambigatis. Hoc enim ore sumimus, quod side a actur, & strustra ab illis respondetur. Amen, a quibus to bina id quod accipitur disputatur. De Jejunio sitche imi Men. Well if this Pope did not believe in Pa Real Presence, he betray'd the Church, sut hi his Conscience also. And a Man that will Choic fion the Sense of so plain a Text, shou'd e, b bastinad'd, not argued into Reason. Now opert le Persons liv'd before the ninth Age, and nalisse the West too. How then cou'd Paschasius am to this Doctrine, that was at full Growth, e Rea over-run the West before Paschasius was one thight of?

fact. foreover my Lord seems to throw up all schassum to the second Council of Nice. The is time thant Deacon Epiphanius, has harangued him North of his Pretensions, and he lashes him section by for the Disappointment. Now it's certain, a Term two Peters, one a Monck, the other Arches etiaster, were present and sign'd the Acts in mills Adrian's Name. These two therefore Memantiation of the Western Church did believe the substant Presence, unless we say, they lost the For it wive Presence, in the Voyage, and fell the Real at Constantinople, or Nice. But the Air, how durst they approve in their Maname, a Doctrine unknown (as is supposed) Gregor

not only to approve the Acts, but to def E them, and to labour to persuade the Wre to receive the Council? Is not this tent of Rome, as well as of Nige? And that Orient and Occident met in the same Belief? ::

But besides, Adrian sent a Copy of the Che

cil to be examin'd by 300 French, Italian German Bishops, affembled at Frankfort. fell upon the Matter, and infine, upon Memoirs, condemn'd the Point of Imagethip, as there represented, but never to the Real Presence. Now had these Father Frankfort dissented from those of Nice; not their Anathem have fallen upon the Presence? And wou'd it not have blaste one as well as the other? But on the trary, insteed of a Censure, we find an probation; Caroli. M. li. 4. de Cultu Im. Nec ait hac est Imago Corporis mei & S nis mei, sed hoc est Corpus meum, quod p bis tradetur. Hic est Sanguis meus, qui pr tis effundetur in remissionem peccatorum. Corporis & Sanguinis Christi mysterium, q veritate gestum esse constat non in figura, vere dici non potest imago: meritò in hoc Gregor prebenditur.

Is not this an authentical Condemnation the Figurative, and a Confirmation Real Presence? It was pronounc'd in Affembly by the greatest Prince of the in the West, may, and before the in Paschasius, and Amalarius. Why therefore my Lord clap the crime of Innovation these two? How can they be the

Adria Doctrine believed by Adrian; profess'd by def Emperour, and receiv'd by the whole West, we they made any Figure in the World? ten no, if Protestants intend to trace the Presence up to its Source, they must turn that Faces and look back upon more remote est? s: They must mount higher, and only stop the last Supper.

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CHAP.

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### CHAP.

Paschasius, broach'd no ne W fine, d Doctrine; he only explain det is the the old.

THE last Chapter verifies the Title of this; but ex abundante. I will fling more Proofs in m ex abundante, I will fling more Proofs in m Defence of Paschasius, that shall clear him or the gis qua Crime of Innovation, and convict my Lord of Caustra on the grant on the grant of the gran

lumny.

Paschasius, was a Monk in the Abby of Corby; he pray w enter'd young, and made an extraordinary Progress, and in Learning and Vertue: These Accomplishment, and meeting with a sweet Behaviour and a profound Humility, won the Hearts of his Brethren; and it hard to determine, whether their Love for his Perfaling Standard to determine, whether their Love for his Perfaling Standard to determine, whether their Love for his Perfaling Standard to determine, whether their Love for his Perfaling Standard to determine of his Merits were the greater of the Corpore & Sanguine Domini, being very young eparate of the Sanguine Domini, being very young eparate of the sanguine of his Time, quem cuilibet puero dedicavi. He proposes the Doctrine without Preface, and lays assist to appear the accustom'd Artifices of Innovators) fine Landard appearate. (the accustom'd Artifices of Innovators) fine Landapper guage and swimming Expressions. He glances not at Ages; the

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misfortune of the Church, nor falls upon the common Topick of Reformers, Error and Corruption: He builds his Discourse upon God's Omnimientence, omnia quacumá, voluit Dominus jecit. He molds some Mysteries, explains others, and always apposes, he delivers the receiv'd Doctrine of his sime, that the whole Church believ'd it, and no lan question'd it. Having publish'd his Book, he mainu'd in the Monastery, was chosen Abbot, and sine, died in Odour of Sanctity. Here is the Fact; are is the true History of the Book and of its Autor: And a sew Reslections will demonstrate Pasitis preach'd no new Doctrine, but explain'd the la generally taught, and universally believ'd in the laholick Church.

tre is the true History of the Book and of its Autor: And a few Reflections will demonstrate Passigns preach'd no new Doctrine, but explain'd the digres preach'd no new Doctrine, but explain'd the digres preach'd no new Doctrine, but explain'd the digression of the land of the land

he pray with all (ut panis fiat corpus dilectissimi filitical) and at the same Time to disbelieve Truth himtel, and to declare that salse, what all confess to be
the Nefandum ergo scelus est orrare cum omnibus of
the credere quod ipsa veritas testatur, or ubiq; omnes
ter later verum esse fatentur.

Sthis the Language of a new Propounder? Of a
that scatters ambiguous Phrases, to feel the
book se, and bolts mysterious Expressions to try the
special to the Multitude? I know indeed, all Hereticks
out to the Cradle of Christianity, that they may
asset to the Cradle of Christianity, that they may
out of Reach. Thus Luther, Zuinglius and Calland appeal'd from the present Church, to that of the
ot a lages; but not one of the reforming Tribe durst

the

pre-

pretend, that the Figurative Presence was the current mance Tenet in the Year 1518. Such an Impudence is no algot so Humane. How then can we suppose, Paschassus schools wou'd so solemnly declare the whole Church of his the grame embrac'd his Doctrine, if it were falte? May Time he not have been a Fool as well as a Knave, and Years void of Wit as Grace? Coud not every Child the sign his had learn'd the Catechism, give him the Lie? At mehend were there not as many Witnesses of his Impudence Heart as Christians? Few People play the Imposture fore to o the Pleasure of being discover'd; those that prach shou'd the Trade, must profess it the last. How then can it, the Man of Sense imagine, that Paschasius, who mand; o no contemptible Figure in the World, wou'd expo Charles his Honour to the Censure, and his very Person versity

the Indignation of Mankind.

2do. It can't be doubted, but this Doctrine if no id to S and unknown, must have put the whole Abby of C cond I by into a strange Ferment. A young Monk with a too f Authority, without Order, begins to dogmatize Nation Defiance of the whole Church; he misconstructs whi prime Article, and draws a Figurative to a Real Pg'd to sence. This Idea so opposite to the Intelligence rimina Sense, so much above the Flight of Reason, sodisis met rent from the usual Notion they had of the Myster his Fa cou'd not but startle his Confreres, and raise in the Argui Suspicion, he was either a Madman, or an Heren, and to Notwithstanding, my Lord must say, they all su Metho low'd down the Error without Dispute; that terchange immediately revolted from the Doctrine of this Tre. Fore-fathers, to hug the new-born Imagination of some Upstart: For had any withstood, they had min, it's him of his Folly, his Equals had blam'd his Ralho indeg. and Superiors had punish'd his Temerity. Now it, Ide hear no News of Heats or of Noise within the In adhi

naftery; we have no Intelligence of Reprimand lotus or

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depot so high a Place in the Esteem of all, that he schosen Abbot, was dear to Princes, and admir'd the greatest Prelates of the Church. Yet all stime, id est, in the Space of 30, or at least years, not one Enemy had the Considence to ugh his Error, not one Friend the Charity to the the dearlay, some mutter'd in Corners, he gave to our Saviour's Words than they import.

Hearlay, some mutter'd in Corners, he gave the to our Saviour's Words than they import.

Shou'd a young Fellow of Oxford maintain in the that the Water of Baptisin is really Christ's wod; or the Statue at Charing-Cross, is substantially charles the I. wou'd he commue 30 Years in the wersity with Credit? Wou'd he be advanc'd to the many of Christ's Church? Wou'd he be summed to Synods and Convocations? And only learn wou'd to Synods and Convocations? And only learn wou'd Hand, some whisper'd in Corners, he had no too far? Alas! he wou'd draw all the Pens of a Nation against him; he wou'd fee his Extravates the Swings and hurd'd to Execution, and wou'd be he'd to remove from the College to the Goal as the siminal, or to Bedlam as a Madman. Yet Pasition met with no such Missortune, he kept his Post to his Fame to his last Breath. Is not this an evitate Argument, his Doctrine was esteem'd Orthoceir, and that his Book contain'd nothing new, but su Method?

therchance, Protestants will not easily grant, Pasthus Treatise remain'd from 813, to 848, viz. 30,
to ssome say, 28 Years without an Answer. Howmind, it's most true, and Paschasius himself, Epist.
humdeg. written towards the End of his Life, detowns it, I ded quamvis quidam de ignorantia errent, nemo
telem adhuc est in aperto qui hoc ita esse contradicat
and sous orbis credit & consitetur. And in his Com-

mentaries

mentaries in cap. 26. Matth. he repeats the fame; that some murmur'd their Dislike in Secret: The carp'd in the Dark, and durst not publish their Doub in writing. Certainly, had an Answer come of against him, he wou'd have known it; and if had, how cou'd he deny it? Unless, he inte ded to proftitute his Reputation, or was so wear of Honesty, that he resolv'd to die a Knight of t Now is it credible, a Book suppos'd to stri at the universal Belief of the Church; a Book, the M fet up (in the Protestant Phrase) a Doctrine so a furd, fo extravagant and barbarous: A Book, fine, that debauch'd Mankind into Idolatry, a convey'd Plague and Infection thro' all the Province of Europe. . Is it credible, I say, such a Book show Were all the Priests and Pastors fallen sick of all fra thargy? Or, was the Point not worth the contestin the Ca what other Pretext can be thrown upon their Silenc ine, a and what at the same time can be invented more in umin Ico culous ? qualifi

CHAP Myfter.
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# CHAP. VII.

My Lord's Arguments are.
Answered.

In IY Lord is so very consident, Paschasius was a frank Innovator, that he dares put the Issue in the Cause upon the Judgment of Sirmondus the ine, and ex abundante, will commission Cardinal in umin himself, to pronounce the Sentence. These, I confess, Men of Bulk and Character; they qualified for the Post, and I admit of the Appealous therefore here what they say, Sirmondus, in Radberti. Genuinum Ecclesiae Catholicae sensum ita in explicuit, ut viam cateris aperuerit, qui de margumento multi postea scripsere. Bellarmin, de in Eccles. Hic auctor primus suit qui serio conscripsit de veritate Corporis & Sanguinis Christinini in Eucharistia.

I were. St. Athanasius, was the first who open'd true Sense of the Catholick Church, touching Mystery of the Incarnation, and of the Divinity Christ. St. Austin, was the first who serio & co-touch, writ of Original Sin. Were therefore these Fathers Innovators? Were they the Broachers tele Catholick Tenets? I suppose the most bigot-ted

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ted Admirers of his Lordship's Parts, will scarce as edicated fubscribe to this Consequence, which gives up the deductive most fundamental Points of Christianity to social as set in the fundamental Points of Christian quences. Infine, he discovers the Connexion sequed one Truth with another, and talks more like at the Tex vine than a Preacher. All this I hope may be do not not

without Innovation.

Usher. Frudegardus, reading the third Book dat first St. Austin, de Doctrina Christiana, and finding the shirt that the eating of the Fleth and drinking of the Blood of Christ, was a figurative Manner than the Speech, began somewhat to doubt of the True of A shirt Speech, began somewhat to doubt of the True of A shirt Speech, began somewhat to doubt of the True of A shirt Speech, began shirt be had read in that some Part of the Speech of t of that which formerly he had read in that for Real said Treatise of Paschasius, which mov'd Pasche. Ch fins to write again of the same Argument, as Light, a Question, wherein he confesses, many w to. Ma doubtful.

Answer. Two Things seem to prove, that Present Opinion of Paschasius was new. 1mo. Frudes of our confesses, the learnt the Real Presence out of Book. 2do. Many doubted of it, quaris enimal and are a qua multi dubitant. Had my Lord savourd with the whole Passage as it lyes, there had been Dissiculty; but he thought sit to regale us with unfaithful Extract, and so to puzzle the Read stretches his own Conscience some Points too for thus Paschasius proposes Frudegard's Questi mean E Dicis sic antea credidisse, Et in libro quem de Sau my of

iant.

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is edidi ita legisse, sed profiteris postea te in libro de Doctrina Christiana Sti. Augustini, legisse quod st locutio. Does not the Order here observ'd, k, that Frudegard was first brought up and insted in the Belief of the Real Presence. Dicis mea credidisse. Then falling upon Paschasius's k, he found the same Doctrine he had learn'd ne. Et in libro quem de Sacramentis edidi ita But infine, meeting with the famous Text Austin, he began to waver. Sed prefiteris te in Libro 3tio. de Doctr. Christ. B. Augustini, lequod tropica sit locutio. This is the true Order he Text, and it proves, that Paschasius's Opinion not new; for had it been only of some Years sing, he shou'd have said, you tell me you be dat first, the Eucharist was the Figure of Christ's last, but the reading of my Book, convinc'd you as his real Body: Then St. Austin oblig'd you turn to your first Opinion. Thus we see the e of Artisice, and how easily it turns a Proof last Real Presence into an Argument for the Figure St. Change of Situation, puts an Object in a light, and alters the Prospect. Light, and alters the Prospect.

w to. Many doubted. Quæris de re ex qua multi-unt. But it this be sufficient to charge the Presence of Novelty, the Eternity and Divi-tof our Saviour may be brought in guilty of the Crime. For so soon as the impious Arius rais'd and and of Rebellion, People not only began and and of Rebellion, People not only began with the part of the Rebel. Whole inces withdrew from the Church, to side with the aemy; nor did they murmur in Corners, but the base blaspheming Pamphlets, Flew from East the sale and made more Miles in a Month, than the sale are Eagles in seven hundred Years. Yet the sale are the sal me my of our Saviour was univerfally believ'd in

every new Reign, tho' many question'd it in Con or Continued and and areas in Configuration. stantin's, and even in Constantius's Time, it we make the Faith of the Church, tho' it became the Subjectives of the Arians Raillery and Invectives; tho' therefored (life many in the pint). many in the ninth Age doubted of the Real Presence it as it it follows not, that the Dogm was then new. Namcil; the very Expression, ex qua multi dubitant, shews it was the dominant Belief: And that the Numb mism a of those (I do not say) who deny it (for there wine as no mention of any such in Paschasius) but even shows those who doubted, bear no Proportion with the body, that believ'd it. I know many of the Church Conse England, who suspect their Ministers give less Catof the dit to Christ's Words, This is my Body, than the side of the simport; and yet these multi, hinder not the Fig., not rative Presence from being the universal Tener tall and the establish'd Church. Why then shall the samption Phrase have a different Signification in Paschasius? Her existence, the whole West was educated in the Faught as of the Real Presence, and as St. Austin's Texts fied, ted a Doubt in Frudegard, so Paschasius's Boy Imm wrought the same Effect in others. They perceive a some Difficulties they never dream'd of before, and or the Mystery, than of their Wit; and resustant believe, what they cou'd not understand.

Infine, to perswade the Reader Paschasius in loes up to the same state of the Reader Paschasius in loes up to the same state of the Reader Paschasius in loes up to the same state of the Reader Paschasius in loes up to the same state of the Reader Paschasius in loes up to the same state of the Reader Paschasius in loes up to the same state of the Reader Paschasius in loes up to the same state of the Reader Paschasius in loes up to the same state of the Reader Paschasius in loes up to the same state of the Reader Paschasius in loes up to the same state of the Reader Paschasius in loes up to the same state of the sam of those (I do not say) who deny it (for there Wine a

Infine, to perswade the Reader Paschasius int does unduc'd a new Doctrine, my Lord sends him to all sinition of a Council of Cress. The Bread and ware made spiritually the Body of Christ, which being Meat of the Mind, and not of the Body, is not cornited, but remains to Life Everlasting. And then quotes a Manuscript for the Canon, and gives du Plessis for Guarantee, that it's authentick.

But I am not at Leasure, to take a Trip to Tolor for a Sight of this M. S. nor am I dispos'd to rece

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or Contant upon the Monsieur's Assurance. That ntleman lost his Credit at Fontaine-Bleau, and his geries stand still upon Record; so that his bare id (like Cyphers) is infignificant. However, it as it will, my Lord will be no Gainer by the meil; for he confesses, the Canon aim'd at Amaw, suspected of some Fooleries, and of Stermisin also. Against this Man the Bishops declare, Wine and Bread are made spiritually Christ's Body, , not after such a carnal Manner as to nourish Body, and to be subject to the natural Alterations Consequences of common Food which being a Consequences of common Food, which being a nof the Mind, and not of the Body, is not corrupin idest, for it being instituted to strengthen the not to fortify and encrease the Body, it's imand glorious, neither liable to Division nor amption, but remains to Life Everlasting (id est) there exhal'd into Air, nor goes out into the sught as Amalarius dream'd, but remains eternally seed and proposed the seed to be seed to fied, and prepares the worthy Receiver for a Immortality. This is the Sense of the Canon in the words bear it without in or Violence, and the Cause of the Decree in the by my Lord, leads to it. We all admit the tine, and he might have let the M. S. lye un-b'd at Tolouse, for it's of no Advantage to him, int does us no Prejudice.

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# CHAP. VIII.

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Whether Bertram Wrote again na Scot lickly Paschasius.

Tho' fome whisper'd in Secret, Paschasius N. 5.

given to the Words of Consecration too must be there yet not one as I have prov'd, durst publish their shareholder, lest by their attacking him, they shou'd selebrate to declare against the whole Church. My Lord for the conscious, that Silence is not a la mode, when novations break in upon either Church or State, Parties are immediately form'd, that sew stand N Eye ters, that Papers sly before warlike Engins resultant instine, each Side endeavours to justify its the Etensions with Reasons, before it runs to Force Violence. This Consideration made him conclusions that his Romance wou'd not take, unless he ghether Paschasius some Antagonists; and indeed, who she believe, that all Mankind shou'd leave the Figura sissact to embrace the Real Presence without Opposition sted, Dispute? He has therefore pitch'd upon three, mi'd by tram, Rabanus, and Erigena Scotus. These are tram, Rabanus, and Erigena Scotus. These are Worthies who scorn'd to bend their Knees before the upstart Gospeller, and fought the Battless very the Lord against the new Philistine, who seated loves to

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mon upon the Altar, and prophan'd Christendom Superstition and Sacrilege. But all this is meer idion and Vision; it's destitute of Proof, and has more Truth than Quevedo's Dreams.

I enquire not, whether the Book be really Ber-

m's, that bears his Name, the Learned are di-ided, some pretend it is, others father it upon Erin ma Scotus, and confound it with that which was puickly burnt in the Council of Rome. But be it urram's, I maintain the Author writes not against ushassus. For the clearing of this Controversy, I uly appeal to the Book it self, where I find in ex-ress Terms, the Opinion he attacks.

N. 5. Your Majesty, says the Author, asks me, hether the Body and Blood of Christ, which in the r hurch is receiv'd by the Mouths of the Faithful be fe lebrated in Mystery or in Truth? ( id est ) Wheder the Eucharist contains any Thing conceal'd from In Ir Senses, and not perceiv'd by the Eyes of Faith? Non the contrary, whether without Veil or Cover, Nor Eyes discern exteriorly the very Thing our Unremanding discovers interiorly; so that all that passes sh the Eucharist, falls under the Cognizance of Sense. e his is the first Query Bertram undertakes to satisfy, dit's clear, it concerns not the Real Presence, but ghether what we see, feel, or tast, be really and proo trly Christ's Body. For the Emperor demanded tra misfaction upon this Point, which was then conor fled, not upon the Real Presence, which was mi'd by the whole Church. This Bertram declares, are 2. Dum quidam fidelium corporis sanguinisa; Christi ne perium quod in Ecclesia quotidie celebratur dicant en ud nulla sub figura, nulla sub obvelatione fiat, sed tile sus veritatis nuda manifestatione peragatur. And he ed oves at large, that something appears in the Eu-Da charift charift, and that something lyes out of Sight, became ried. the Sacrament is a Mystery. And then he conclude Error the Question thus, N. 49. Ex his omnibus qua sur Main bactenus dicta monstraium est quod corpus & sangu hassus. Christi, qua ore sidelium in Ecclesia percipiuniur sigur Body funt secundum speciem visibilem. At vero secundum in ad and visibilem substantiam, id est, divini potentiam vere; yet

Now all this is to far from clashing with Pasch Questi fins, that it seems almost borrow'd of him. He cody of C fesses, that the Eucharist is both Figure and T fesses, that the Eucharist is both Figure and Truth of the That, hangs on the Superficies, This, lyes within means, perceiv'd only by the Understanding. Est autem sig; or, ra, vel character quod exterius sentitur, sed tou ears viveritas & nulla adumbratio quod interius percipiu sist, Bertram attacks those who pretended, that in the sec Eucharist, all lay open to Senses. Paschasius seen I m to level his Discourse at the same Persons. Sien Eucha totum visibile fieret, nullum in eo mysterium, vel secrete sec tum esset, nulla fides, nulla vis spiritualis, nulla a his Ber therefore, Bertram and Paschasius go Hand in Han we, they are not at Variance. The first Question there Pectore, regards them not, unless we suppose Bertra whole intended to contradict Palchasius, by saying the sat not or Thing. Which is a new Method of answerigms the Books, and I believe unprecedented before Bettains: the I tram.

The second Question propos'd by the Emperor, inpare whether the Body of Christ receiv'd by the Faithfug or be insum Corpus quod de Maria natum est, & passing, mortuum & sepultum. This Query is but a Con in. I Veil in the Eucharist, that which is seen, felt a vertical tasted, is the Body of Christ born of the Virgin born it's the Body that was crucified, that died, and waterst burie

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terior declar'd for this, and Bertram with Might Main opposes it, and so do all Catholicks with Mass. For the both he and we believe, that Body of Christ veil'd under the Appearance of ad and Wine, is his true Body born of the Virgit yet we deny, that what appears is that Body, envise than in Figure and Representation. Now Question is, in what Sense Bertram denies the hy of Christ in the Sacrament, to be the Body he had of the Virgin. Whether with the Calvinists, a means, that that Body is not really in the Euchages; or, whether with the Catholicks, that what he was visibly to the Senses, is not that Body. If the fift, without Question, he consutes Paschasius; the second, it's equally certain, he does not the I maintain, he only denies Christ's Body in the Eucharist, to be the same he took of the Virgin, and second Sense.

a his Bertram declares in the very Place.n.54. Dieunt et whil hie volunt secundum latentem inverius virtutem and we, sed totum quod apparet visibiliter assimare. Herse People therefore he attacks, who made Sense tranhole Judge of the Sacrament; who pretended, sat not only our Understanding, but even our Eye, et ans the Body of Christ born of the Virgin. He Butains against those, that what is exposed to Sense, the Body, but its Figure: n. 77. Exterius ignur on, suparet, non est inja res, sed imago rei: That the ching or Body, is only perceptible to the Underassima. Mente vere quod sentium & intelligitur vericiona. Now Paschasius calls always the visible Spece, siguram, charesterem, simulitudinem, and necest a writatem; he never infinuates, that Christ's ingili born of the Virgin appears, but always, that and widerstood. Whence it's manniest, that Bertram

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in his Return to his second Query, aims no more of it's t

Paschasius, than in that to the former.

I his will yet appear more clearly, by the Diff ive the rence Fertram puts between Christ's Body in is Neg Eucharist, and that he took of the Virgin. 1mo. ] : Man fays, that the Body in which Christ suffer'd, but the streamly the same it appear'd to Sense; but that in at it is Eucharist, appears under a borrow'd Form, and spable exterior Species that strikes the Senses, is quite did Propi the Se rent from what they cover.

2do. The Flesh crucified, says he, was compo Hence of different Parts, of Bones, Nerves and Sinetew, an it was enliven'd with a reasonable Soul, it was it Answer felf what it appear'd to the Eye: But the Flesh sholick ceiv'd in the Eucharist, secundum speciem quameter, t rius gerit, is Bread made of Corn, without Parlence without Nerves, Bones or Sinews, without Ir had or Motion; it feems one Thing and is believ'd to i'd Ber another. Infine, Christ's Body (fays he) in fidela Eucharist is a Pledge of that which appears in its pe, had per Shape in Heaven. These Differences Bern Pro as puts between Christ's Fody in the Eucharist, slook's that he assum'd of the Virgin, and they speak plateach in in what Sense he denied Christ's Flesh born of dy in Virgin to be in the Sacrament, viz. in the very Virgin Paschasius, and all modern Catholicks do. For assign all confess these Differences intervene, and arenth Chi to fign this Proposition. The Body receiv'd by the Sac Fairbjul, is not that Christ took of the Virgin, in Body, Sense, The Body receiv'd by the Faithful, secum Disput speciem quam exterius gerit, is destitute of Parts swer so Motion, of Soul, and of all the Proprieties of aces wh mane Body. Bertram therefore, and Paschasius cody. Is in the same Opinion. The later affirms, we rece Real in the Sacrament, Christ's Flesh born of the Virgment but not invested with the natural Proprieties of a [ 285 ]

; it's neither visible nor palpable, it's believ'd, not seen there. The former denies, we rewe the Flesh taken of the Virgin; yet Negation falls not upon the Flesh, but upon Manner of its Existence, id est, he denies the same Body in the Sacrament, but only,

the fame Body in the Sacrament, but only, at it is not there in the same State, visible, pable, and accompanied with all the Accidents deproprieties that waited on it to the Cross, and the Sepulcher.

The Hence I infer, Bertram had not Paschassus in the w, and that this Book was never intended for it Answer to his. The Dispute was not between the between some who stood we for the Pascher. ther, between some who stood up for the Real atsence, and others, who declar'd against it. It had this been the Point in Question, how and Bertram stile his Adversaries Faithful, quinm fidelium? Unless the Libertin Principles of our see, had Vogue and Reputation in those, and that the Pro and the Con, viz. Idolatry and no Idolatry, , slook'd upon as an indifferent Point, that made no lateach in Religion. And then if he thought Christ's of dy in the Sacrament, and that which he took of Virgin, were not substantially the same, why did of affign these Differences? Had he only said, the erth Christ took of the Virgin, was real Flesh, that by the Sacrament is only a Figure; and that, This is in Body, must be explain'd as, I am a Door, a Vine, m. Dispute had been at an End. But instead of an fis fwer so clear and natural, he enlarges upon Diffefaces which fall upon the Manner, not upon the cody. Is not this a Mark, he had nothing to do with rece Real Presence? Or, that he attack'd it without Vir zment? CHAP.

### CHAP. IX.

Whether at least, Bertram does to, bec not attack Paschasius's Do-ing ma ctrine indirectly.

ALTHO' Bertram writ not against Paschasius's a the Book, yet many are of Opinion, he declares with by against his Doctrine. My Lord is positive, he is the Apquite in the Protestant Interest; the Centuriators wishle suspect him of Popery. Transubstantiation is babe Christ semina, utitur enim vocabulis commutation is & conversion, the leaves (Cent a Doctr.) Some Carbolishs programs the leaves fionis (Cent. 9. Doctr.) Some Catholicks pronounce the 1 for him, others against him; so that he seems to te; t run the Fate of those, who refusing to join with either snot I Side, draw upon them the Indignation of both. I ates, confess, one would think he writ to be misunder as the Riddle, than an Explication. He scatters Propose in for tions that favour the Real Presence, and others that in says that for the Figure 1. make for the Figurative. Infine, one wou'd take pofes a him to destroy in one Page, what he builds in another. ther.

However, after a diligent Examine of this famous in men Book, I dare pass this Sentence, that his Sentiment is Bern

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suncertain, but withal, that he is more favourable ous, than our Adversaries. Let us hear him.

The Bread (fays he, Num. 9.) which by my of the Priest is made the Body of Christ, representation of the Senses, and another inwardly to the Understanding of the Faithful; outwardly (as before) means the Form of Bread: the Colour is seen, and the wour tasted, but inwardly, is discovered a quite different Thing. A Thing more precious and more excelent, because Heavenly and Divine, viz. the Body of wish. Item, Num. 42. The Bread that is offered, ing made of the Fruits of the Earth, by Consecration thang'd into the Body of Christ, as the Wine which w'd from the Vine, is made the Blood of Christ by the milistration of the Divine Mystery; not visibly, but wishly by the Operation of the Spirit of God. Item, im. 49. Out of what has been said, is manifest, at the Body and Blood of Christ, received in the switch by the Mouth of the Faithful, according to their is like Appearance are Figures; but according to their institutes of the Substance, they are truly the Body and Blood by Christ. These Expressions come home to the be Christ. These Expressions come home to the er, int, they proclaim the Real Presence, and cannet the bent to the Zuinglian Figure without Vioto te; they raise a strong Presumption, his Opinion net snot Protestant, and my Lord's Conduct demonlates, he suspected the Author was less tavourable ler his Cause than he imagin'd. Why else did he stisse of m for his Purpose? Having here heard what Berhat m fays for us, it's reasonable to examine what he

ake poses against us.
no. First. He says, The Bread and Wine are the Body
Blood of Christ figuratively.
nous insper. It's true. But had my Lord gone on, and

nent Bertram's Reasons with the Assertion, the Difis ficulty

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ficulty had been at an End. Non enim secundum quod adthus videtur vel species carnis in illo pane cognoscitur, vel mist's cin illo Vino cruoris unda demonstratur. That is, the et Natu Bread and Wine are the Body and Blood signatively, pression because these appear not in their proper Shape, but puon. are wrapt up in a borrow'd Cover; they lye inviting the sibly behind the Veil of Bread and Wine, and only at this is appear by Proxy. Do not we confess this, and be a creat cause it seems one Thing and is another, we act sance, knowledge it to be a Mystery and Sacrament.

Secondly. Bertram says, As for the Substance of the same; Creatures, they are the same after, they were before lature in the same after.

Consecration.

Answer. By the Substance, he only means the vi u, he fible Qualities, and the Sense of the Text is, the adand after Confecration, no Change is discover'd in thother; Elements; they keep the same Figure, and are a and, o tended by all the Proprieties of Bread and Win main, That Substance may be taken in this Sense, I hav aculous prov'd already by undeniable Precedents, and Be age, 1 tram himself, surnishes a new Instance. For doesh substant not say, the Eucharist gives the Soul, aterna in avagant substantiam? And what is this aterna vita substantial Bread but Divine Grace, id est, a Quality? That it must be taken in this Sense, the subsequent Words declar if the Panis & Vinum prius extitere, in qua etiam specie pe culous manere videntur; they were before Bread and Win g'd, a and they seem to remain in the same Figure. Su indeed stantia therefore and Species, are in Bertram's La must sugge. Suppositions: And who doubts but Steel bink to guage Synonimous: And who doubts, but spec bink I fignifies those Qualities that represent themselves fe. y. He the Senses.

Besides, the Design of the Author and the Co of Chriter, suffer no other Explication, for his who with the Drift is to demonstrate, that we must admit int wer. Eucharist, some Thing that absconds from Sent for if A

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dithus he argues. According to St. Ambrofe, by mil's Omnipotent Words, a Change is made of Nature into another; a Change Divine above pression, and even out of the Reach of our Contion. But those who will admit in the Eucharist thing but what is visible, are unable to mark in athis miraculous Change consists, because secunreaturarum substantiam, according to all Apmance, the Elements remain without Change, withMiteration; their Colour, Tast and Dimensions are
mane; and therefore he concludes, we must admit
make the change is made. Now if by Submake, he understood the strict Nature or Essence of
make and Wine, one Part of his Argument boxes with
make other; and the whole proves the Author forgot his hother; and the whole proves, the Author forgot his and, or dropt his Wits in a Wilderness. For to main, that the Words of Confectation effect a av sculous Change in the Eucharist, and that this nge, neither falls upon the Accidents, nor upon should bubftance of Bread and Wine, is the height of wayagance; for what can it effect but one of thefe Bread and Wine are a Complex of fuch fen-Qualities, and of imperceptible Substances: lar if these remain untouch'd and unalter'd, pe culous Change intervenes, unless they can be in g'd, and not chang'd at the same Time. su indeed is miraculous with a Witness, and my La must have a miraculous Opinion of Bertram, per hink him capable of fuch a wonderful Difes le.

y. He fays, The Mysteries are call'd the Body and Co of Christ, because they take the Name of the Thing who hich they are a Sacrament.

in ther. This indeed is one, but not the only Rea-Sen for if you enquire further, why they take the A

Name of the Thing of which they are a Sacrament arrange he will answer, Num. 42. Because Bread is change mure into his Body, transponitur, because they are no sthly. What they seem to be, but what they are made it all che visibly, by the Operation of the Holy Ghost, visibly the Body and Blood of Christ.

the Body and Blood of Christ.

4thly. He says, that as Baptism, as to the see Man fible Element, is corruptible, and only serves Blood wash the Body, but by its interior Vertue, given we Life and Immortality; so the Body and Blood Berth Christ as to the exterior Superficies, are Creating great subject to Sense, and liable to Corruption; but we, to the Vertue of the Mystery, are Life, giving as so the Receiver Immortality.

Answer. This is true, but then we must take by afficement on the right Handle; we must content the value it in a true, not in a salse Light. The prefers best Comparison stands not thus. As nothing is supersyer added to the Substance of Baptismal Water, but wers for sanctifying Vertue; so in the Eucharist, nothing his W join'd to the Substance of Bread and Wine, but do not the Substance of Bread and Wine, but do not the Substance of Bread and Wine, but do not the Substance of Bread and Wine, but do not the same Breath, that the Body and Blood is sture Christ are there existent? That there is a Changes, who one Thing into another? And that it is a Crime at let only to say, but even to think, Christ's Body can do Blood are not present?

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mum concludes thus, Non funt ergo idem quod ceramur & quod creduntur.

The fays, that as before his Passion, Christ and change the Substance of Bread into his own that was to suffer, and the Wine into his Blood awas to be shed: so in the Desert, he cou'd change the Manna and the Water of the Rock into his Flesh

Blood.

What can be inferr'd from this Text, but Bertram strain'd God's Omnipotence, and gave ungreater Sphere of Activity than Philosophers will my, or his infinite Perfections require? For he gas so far from questioning, whether God can age Bread into Christ's actual Body, that he et dy asserts, that he cou'd transmute the very Manna te the Water of the Rock into it, above 12 Cenestes before it was in being. Nay, Num. 25. he up as very positive, Christ wrought this stupendious but werfion. I grant the Opinion is extraordinary, ing his Words are clear; and Bertram can scarce be bleed, without wronging the Expression. I know Wordship has lavish'd a glittering Character upon alm luthor, but not Infallibility; he trips as well as sold stumble, and if Great Homer sleep'd some-

nges, why shou'd not Bertram slumber?

me t let us suppose him compos mentis, no Protedy can draw from this, or any other Text of Berthat Christ's Body is in the Eucharist, just as
give sin the Manna, idest, only in Figure and Spidy. Nay, Num. 23. he infinuates the contrary;
dy stays, the Manna was a Representation of the
ver wist, and therefore more impersect, and condias Christ's Body after a Manner less noble. What
by F Probability has all this, if the Eucharist be
give hare and empty Figure of Christ's Body? Upon
Who Quality is this Presence founded? Why is not
Bert U Manna

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Manna as apt to flush pious Ejaculations as Bread, to strike out Thoughts of Christ's Passion?

Some of these Passages my Lord has cull'd out Bertram, as the most positive (I suppose) again the Real Presence; for had he met with any mo plain, why did he not command them out? It's Folly to think he prest the weakest, and winkd the most strong and able; he is uncapable of for feafonable a Condescendence to us, and of sop judicial a Neglect of his own Bufiness: Yet th Expressions admit a favourable Interpretation, that natural and unstrain'd too: Whereas others p nounce for us point blank, nor can they be drawn is Orth a Protestant Sense, without Violence to the World sour and Injustice to the Context; so that in Rigor, I tram is ours. But that Protestants may not acc me of pretending too much, I will compound, give up my Right, on Condition they let fall the false Title also: He shall pass for an Author t fpeaks Riddles, and feems to recall in one Page w Ma he deposes in another. Infine, that cannot be reall in one page w hodox on, because not understood. This is fair dealing and more than Law or Reason can force me to. and more than Law or Reason can force me to.

But fays my Lord, Bertram was accounted a tholick Teacher, and yet he taught what we call he he werefy; now is not this a Sign, that the Real Preference was not the was not the current Belief of his Time? For had eticks been, how cou'd Bertram have escap'd Censure?

Answer. My Lord's Argument stands upon a fall Age or at least an uncertain Foundation; it supposes No. taught the Zuinglian Figure, which is at least dou Nay, ful, and I can deny it upon a more plaufible Rea than a Protestant can prove it. But I will not disp Here my Privilege, let it be granted Bertram writes Cherches vinism. Under my Lord's Favour, Furnianus's he terrogation, comes nigher to the Purpose: Cater Man.

gramum rini non shall th indice t that c irth? But fay: Cathol 's true dby al ear'd ir

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tamum citare quid aliud est quam dicere haresime ininon esse novam? de Euch. lib. 1. cap. 22. For shall the Opinion of a Monk in the ninth Age, dice the Belief of the Real Presence, more that of Arius, the Divinity of Christ in the rin? In the state of Arius, the Divinity of Christ in the rin? In the state of the Real Presence, more that of Arius, the Divinity of Christ in the rin? In the state of the Reputation of Bertram was esteem'd a good Catholick Teacher. In the Church or State; he ard in Councils, and was honour'd for a Saint this Death. If therefore the Reputation of Bertis Orthodoxy be an Argument, his Doctrine was in some state of the fame Consequence? But then a Paradox sup, that shews either my Lord has no Reason, that those Times had no Religion. For does it sollow, the Church gave Leave to believe as my Man pleas'd, and pronounc'd those no less to look who believ'd, than those who denied the libres Presence? And who can fasten such an Indulate on Christ's Spouse, without impeaching her Multery?

If y, He was esteem'd a Catholick Teacher, beste he writ in Defence of the Church against some sticks who affail'd her: because his Trearise of the church against some sticks who affail'd her: because his Trearise of the church against some sticks who affail'd her: because his Trearise of the church against some sticks who affail'd her: because his Trearise of the church against some sticks who affail'd her: because his Trearise of the church against some sticks who affail'd her: because his Trearise of the church against some sticks who affail'd her: because his Trearise of the church against some sticks who affail'd her: because his Trearise of the church against some sticks who affail'd her: because his Trearise of the church against some sticks who affail'd her: because his Trearise of the church against some sticks who affail'd her: because his Trearise of the church against some sticks who affail'd her:

te the writ in Defence of the Church against some eticks who affail'd her; because his Treatise, de ticks who affail'd her; because his Treatise, de the Sanguine, was either not published in the Age, or communicated to sew, for not one for of that Century (as I remember) mentions Nay, it was so little known, or so little esteem'd, ca 100 Years after, when Berengarius revolted from faith of his Forefathers, and preach'd Schifm Herely, Bertram never appear'd for or against he sculkt incognito, unknown to either Party; ter tleast, was deem'd too ambiguous to advantage. Be Mutineers, or to prejudice the Catholicks. In-

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fine, he was by Profession a Monk, and liv'd in the Communion of the Church; what wonder then h fell under no Cenfure? Seeing Prefumption floo for his Orthodoxy, and his Book made no Noise no Division, and no Doctrine contrary to the re ceiv'd Tenets of the Church, cou'd be evident drawn from it.

But these Reasons cou'd not protect Paschasius his Book was in the Hands of all, it express the Re Presence in Terms plain and easy; there is no D guise for softening Phrases; his Opinion sits ont Top of the Letter. All understood it, and ma ( as my Lord supposes ) embrac'd it; it gain'd up the Learned, impos'd upon the Simple: It decored Provinces, and infected Kingdoms. Is it therefor ABA probable, that a Book fo univerfally known and tall aga of; a Book that is pretended to have first rais'd tents E. Real Presence on the Ruines of Calvinism, should Exp thus brave Authority, and escape without the leas, the mark of Infamy? No, no, this Transaction part Phil my Belief, and at the same Time convinces me, this Ag Man was no Innovator or Reformer.

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### CHAP. X.

bether Rabanus Maurus, writ against Paschasius.

ABANUS MAURUS enters next the Lift all against Paschasius; he is one of my Lord's lights Errands, and he has sent his Hero upon this Expedition. Rabanus was questionless a great let, the Aristotle and the Austin, idest, the subject Philosopher, and the most profound Divine its Age. It was therefore my Lord's Interest to kin a Partizan of so great Parts and Reputation; very Name is almost worth a Demonstration, it's hard to loose a Cause this great Bishop its.

Int Usher's Pretensions are ill grounded, and too to make good any Title to Rabanus, for they rest upon this Passage in his Letter to Heribald.

It of late, not holding rightly of the Sacrament of hidy and blood of our Lord, which was born of the in Mary, and in which our Lord suffer d on the is received from the Altar: Against which Error, ing to Abbot Agilus, according to my Ability, what may to be believed of the body it Jels. Now this ter being lost, it cannot decide the Question, in what

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what Sense he denied Christ's Body in the Eucharist to be the same he took of the Virgin. I say in what Sense, for the Proposition admits two. Imo. The the Body of Christ taken of the Virgin, is in the Eucharist, receiv'd not really, but only in Figurand Representation. 2do. That what is visible at palpable; what we see, feel and tast, is not the Body assumed the Virgin. If Rabanus goes upon the First, no Doubt he contradicts Paschasus, at such the Calvinists. If upon the Second, Seeing favours the Calvinists. If upon the Second, I seeing meither strikes him, nor advantages these. Now ther contend, he only denies the Body received in the other contend. Eucharist, to be the same Christ took of the Virg benus in the second Signification. And what is something the strange, Mr. Usher is my Warrant; for pag. Sout the thus he speaks, These Dotages of Amalarius, did institutionly give Occasion to that Question propounded to R banus, whereof we have spoken heretofore, but and to another of far greater Consequence; whether it which was externally deliver'd and receiv'd in the crament, were the very same body which was born the Virgin-Mary. As my Lord states the Question is it not manifest, the Controversy was not about the Real, or not Real Presence, but whether, it which externally appear'd, and was externally constituted in the Sacrament, was the true Body Christer Rabanus stands for the Negative, so de Paschasius, so do all Divines at this Day. Have tram thus he speaks, These Dotages of Amalarius, did i Paschasius, so do all Divines at this Day. Have not some Obligation to his Lordship, for deseate fus. his own Claim to Rabanus? For mediating a go Understanding between him and Paschesius? quenching the Flames of a civil War his fole Capt

Besides, on his Letter to Egilus, he aim'd rely s those he mentions in that to Heribald. This Rail won was plainly acknowledges, but these are Men w Sani

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mmenc'd a late Dispute, quidam nuper. Now Book of Paschasius, being publish'd in the at 818, or 830, and that ad Ægilum, about 53; we can those quidam nuper, comprehend him? per, is too short fighted to look back 20 or 30 ars; it's unable to single out an Adversary at that a Distance, without the Assistance of good inspectives. And I doubt, whether Thomas Thomas is or Rider, will allow of the Experiment. Seeing quidam nuper alludes to Adversaries of a wher Date than Paschasius, the Question is, to they were, and what they held; and because than they were in the fame of the series, who write the fame Time, on the same Subject, and winst the same Adversaries. Now he stiles these me Religion, of the same Communion; and by manually mequence, the Debate was not of the Real or gurative Presence. Besides, he marks their Errorm, viz. That Sense discovers in the Eucharist, no that they best this discovery has a part that what this discovery has a part that they had the part this discovery has a part that they had the part this discovery has a part that they had the part this discovery has a part that they had the part this discovery has a part that they had they than Faith, that what this discerns, lyes open be other; That what we see, tast and feel, is body of Christ born of the Virgin. These Rabaly consutes with Bertram, and denies the Body Christ in the Sacrament, is that he took of Virgin, in the same Sense Bertram did. Now that we see Bertram did. Now that we see Bertram did. Now that we see Bertram did. Now that the sacrament of Christ in the sacrament, is that he took of Virgin, in the same Sense Bertram did. Now that we see Bertram did. Now that indeed who can imposine Bahanus different fines.

And indeed, who can imagine Rabanus dif-and the Real Presence, who has read his Lib. m'd vely for it, as my Lord against it. Who (fays s Rai Wou'd have believ'd it possible, for bread to be n w sold into Flesh, and Wine into blood; unless con Saviour who created bread, Wine, and all other Things

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Things of nothing, had said so? It's much mer easy to make one Thing of another, than to creat all Things of nothing. After a Text so clear an evident, who can in Reason question Rabams' Opinion? Is it not manifest, he believ'd the Real Presence? And therefore, must we no conclude, his Lordship sprung Paschasius an Enemy in the sixteenth Age, who never dream of him in the Ninth.

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### CHAP. XI.

#### Of John Erigena Scotus.

Corvs brings up the Reer, and I confess his Sophist is my Lord's. Yet nothing perles me he more particularly engag'd with Pafus, than with all the Orthodox Divines; nay, the whole Church of his Time. But, who is Hero Mr. Usher contends for? He has drawn a glorious Character of this Gentleman, that wou'd take him for the Phoenix of his Age. was a Man of great Fame, and of greater ming; known to Charles the Bald, and dear Alfred; his Wisdom soar'd above the ordinary h, and as Alexander was furnamed the Great, Dis John, purchas'd the Title of Sapiens. Infine, frew'd himfelf into the Martyrology, as well nto Courts; and to fum up all his Perfections pitome, he was his Country-man; but had nonfuch Sapiens, been so much overfeen, as to profest with his Contemporary Amalarius, crenaturam simplicem panis & vini mixti verti vaturam rationabilem scilicet Corporis & San-Christi, he had been dub'd Fool and atd, and the towring Surname Sapiens, had funk little Wit. pag. 52. These glorious Preroga-

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tives might be disputed, and I am confident at com: My Yet my Lord decides with a magesterial Confidence to he what is at best scarce probable, and plumes 70h er, he of Etheling, to enrich his Country-man.

It's certain, this Man's Character will shrink, i horm we measure it by the Judgment of his Contempo. ith T raries. Prudentius of Troyes, treates him as a inted Heretick, the Councils of Valence, Langres and hurch Toul, condemn him, and the Church of Lyons fall ed Re touly on his Series ship. fouly on his Sapiens-Ship. He is a Man not only tous without Credit, but without Learning; an Ignorald who mus in Scripture, an Innovator in Faith. Infine the a Man to be banish the Church, and to be herde than with Hereticks, unless he attones for his Opinion But I by a fincere Recantation. Lab. tom. 8. pag. 51 J Lo Pope Nicolaus, cautions the Emperor against him III. 1 he tells him his Principles are unsound, and his So listake phistry ensuring. These Men represent John its his other Colours than my Lord. In Mr. Usher's Glass unsign the appears a Saint, in theirs a Devil. They hear he nothing of his Title Sapiens; nothing of his Lear & Sto. Errors. Yet these Men liv'd in the same As For and Kingdom, and I wou'd fain know, whether there be not more probable, that a Picture drawn let, Mothe Original, comes not nearer Life, than not up Lord's taken from a Copy? Infine, having polace all France in a Ferment, and the Prelates in ward, Uproar, he thought fit to forfake a Climate to warm for his Constitution, and so resolved up a Retreat, and soon shipp'd for England. Sim.

Burham. ad ann. 884. Math. West and Hoveden, inc. wan 882. Molan ann. 883. ne or

<sup>\*</sup> Natalis Alexan. in Hift. Eccl. Sect. 9. & 1 affig dissert. 14. sæculo 9.

My Lord will needs Canonize this Fugitive, and as ventur'd to place him in the Roman Martyrology, to he be handsomly set off for a Foxian Calantr, he is not qualified for the Roman; at least, if he be a Saint, the end of his Life attoned for the mormities of its Beginning, and he wash't out ith Tears in England, the Crime of Heresy committed in France and Germany. For the Catholick hurch acknowledges no Saint in Heaven, who all the Rebells to her Authority on Earth. Promifically when Clubs of Heterogenian Sectaries met the same Stake, their Names sound Places in

when Clubs of Heterogenian Sectaries met the fame Stake, their Names found Places in the fame Martyrology.

But had he no Place in the Roman Martyrology?

The Lord is positive, and even cites the Edition.

The Lord is positive, and even cites the Edition.

The Lord is positive, and even cites the Edition.

The Lord is positive, and even cites the Edition.

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The Lord is positive, and even cites the Edition.

The Lord is positive, and even cites the Edition.

The Lord is positive, and even cites the Edition.

The Lord is positive and the Lord is positive, and it is without Support, nor there any Caution for it, but his Word. However, and even it is without Support, nor there any Caution for it, but his Word. However, and gives my Lord's Sapiens, as up the Report, and gives my Lord's Sapiens, as up the Report, and gives my Lord's Sapiens, as up the Report, and gives my Lord's Sapiens, as up the Report, and gives my Lord's Sapiens, as up the Report, and gives my Lord's Sapiens, as up the Report, and gives my Lord's Sapiens, as up the Report, and gives my Lord's Sapiens, as up the Report, and gives my Lord's Sapiens, as up the Report, and gives my Lord's Sapiens, as up the Report, and gives my Lord's Sapiens, as up the Report, and gives my Lord's Sapiens, as up the Report, and gives my Lord's Sapiens, as up the Report, and gives my Lord's Sapiens, as up the Report, and gives my Lord's Sapiens.

The Lord is positive, and the Roman Martyrology of the lord is the Martyrology of the lord is the Martyrology of the lord is the Lord is the Roman Martyrology of the lord is the Lord is the Roman Martyrology of the lord is

Molanus deceiv'd Wien, so Wien, has entrapt to others; But with this Difference, that for 83. & 1 assign 73. or 80. But confessing, they were

Strangers to the Edition, and alledging Wien for the sole Warrant of their Assertion; it's in vain to search after John Scot in the Roman Martyrology, a thoufand Hue and Cries will never discover him there, That Men might hope for nothing in the next World, he has dash'd out of the Creed, vitam aternam, and that they might fear nothing, he preach'd down Hell. If Protestants will lay their Salvation upon this Man's Veracity: I pitty their land Folly, and am forry Reason is unable to rescue them from fo desperate a Frenzy. However, I must tell them whosoever is an Heretick in his Life, can never be a Saint after his Death. But did no Body take Notice of his Doctrine about the Eucharift? Yes, Hincmar did, and condemned it also. Lib. de Prædest. Contra sidei Catholica veritatem di-cunt, viz. quod trina sit deitas, quod Sacramen-tum Altaris non verum Corpus & verus Sanguis sit the Domini, sed tantum vere memoria Sanguinis, &c. wupt This Sentence is levell'd at Scotus, and it pronounding ces him guilty of Herefy, and yet this Archbishop, id affi was one of the greatest Men of his Age, the most wid. considerable of Affaires of the Gallican Church, topost past thro' his Hands, and he had too severely hand redit led many to expect Indulgence, if his accusation in t had been false; yet not one impeacht this Mar emor either of Innovation or Calumny, or durst under ordsh Mark, that the Real Presence Hincmar afferted, was ove: then deem'd the Catholick Doctrine, and the Filtence gurative he censured, Heretical? Tho' therefore his the Book was not condemn'd before the Day's of aft to Lanfranck, the Doctrine was, and this is enough Footo differed my Lor'ds Cause, and to defame his to' al vies 1 Hero.

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### CHAP. XII.

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anfranck was not the first that brought the Real Presence into England.

ANFRANCK was the first (says Mr. Osher)
that levened the Church of England with this
for mupt Dostrine of the Carnal Presence. Surely he
unioning the Assertion for Sport, not for Truth sake,
op, and affected rather to be laught at, than to be benot wid. Lanfranck the first? Who can hear the
ch, toposition without Indignation? who can give
and tedit to a Man in Things more abstructe, who dares
tion in the Face of Evidence and bids Desiance to
Man temonstration? I always indeed, look'd upon his
der ordship, as a Man of Resolution and Courage,
his as a Man who afferted more, than he undertook to
have ove: Infine, as a Man better surnish with ConFilence than Sincerity; but still I supposed him tender
efore his Honour, and that he took as much Care at
as o alt to conceal his Legerdemain, as cut Purses,
ought Foot-pads to cover theirs. But now he break's
the histo' all the Barriers of Caution and Reserve, he opless his bare Word against all the Histories of
the Nation, both Sacred and Prosane, and expects
HAP.

Belief

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Belief in Spight of the most authentick Records ats, a Such a fize of Affurance so unsupported by Proof and ontrow Colour, rarely is to be met with. I may say it an my unpresidented; and a Man that casts the Cause so re Popentirely upon Courage shou'd dispute by himself or with The Fable deserves no Consutation; but howeve his Lordship must have Satisfaction his Lordship must have Satisfaction.

Lanfranck landed in England 1070, and was confe fore, I prove, the Real Presence was believ'd in the fore, I prove, the Real Presence was believe in the salse a Island before this Year, I confute my Lord's Presente any presented by presented the salse and the salse are salse as the salse are sals

tenfions.

It's certain, St. Austin the Apostle of our Nadda, who sent him into England. If therefore St. Gregor believ'd the Real Presence, St. Austin did also, a establish'd it amongst the Saxons, with all the oth Mysteries of Christianity. Hospinian, lib. 3. Cap. Figure relates out of Paulus Diaconus, this Pope's Judgmer in Words so plain, that Prejudice cannot possible misconstruct them. Vide Chap. 6. Centre 2 and in Particular. misconstrue them. Vide Chap. 6. Contr. 3. and in Reg. Was every Day, and Serm. 1. de nativitate Domi s's im chise on Christmas-day as the present Church possible Examine of the Council of Trent, Page 356. the St. Gregory's Mass is not different from Stranck St. Gregory's Mass is not different from ours, a franch whosoever has the Confidence to deny a Fact manifest, let him turn to lib. 7. Registri. cap. 29 St. Gregory, for Satisfaction. If therefore, the Recar Presence be the Life of our Mass, and all Mass. Priests depend there upon (as Mr. Usher affirm pag. 57. This Holy Pope was a Massing Priest, a believ'd the Real Presence: Nor can it be questioned but Austin, Justus and Melitus, were of the say Winese Personalization. Perswasion, and delivered it to their Saxon Co Wind vert

idly,

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ats, and indeed Humphrys, with other Protestant ontrovertifts, more honest (tho' perhaps less learned m my Lord) ingeniously confess, Austin planted re Popery, and set up Transubstantiation, toge-

vert

re Popery, and let up Transubstantiation, togetravitation, pag. 626.

India, Bede is a Man above Exception, and yet in most every Chapter of his History, he has less standmarks of the Real Presence. How often does he list he Mass, Salutare Sacrificium? Which wou'd false and ridiculous, unless he supposed Christ was ally present. Does he not tell us, lib.4. cap. 3. that Standard, armed himself against the Terrours of apmaching Death, by Reception of Christ's Body, aching Death, by Reception of Christ's Body, minici Corporis & Sanguinis perceptione munivit?

In Boët, lib. pag. 936. does he not, lay down the th rich of England's Faith in Words that overthrow Figure? Credimus etiam verum Christi Corpus super Altare dum Missa celebratur. And in Vigil. The chartest of the control eg Manctum & pretiosum agni Sanguinem, quo a uis redempti sumus, denuo Deo in prosectum nostra mi "s immolamus. There were therefore some Cens before Lanfranck, Masses in England, and the Body and Blood of Christ lay upon the Altar, aft this was believ'd, Credimus. How then came fanck, to have wasted this Doctrine over? To the first levened the Nation with it? Unless we have the Pythagoreans, and suppose this Archbishop's

Pythagoreans, and suppose this Archbishop's came down from Damian, Fugatian of lassification and ann. Osborn in vita Odo. apud Alassification as us, that some Clerics of that Church, quidame start of affirm'd, that after Consecration, the Bread Wine remained in their former. Subfaces The Co Vine remained in their former Substance. The

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Saint enormem perfidiam destruere cupiens, beseech Bloo God to open the Eyes of those Insidels by a Mirac ops I He says Mass before the People, at the Fractions for of the Host, the two Parts of Christ's Body diff mupe Blood, he beckens to those, qui nuper in side in Odo P Miracle, cry'd out, O! inter homines felicissimum their cui hodie Filius Dei semetipsum dignatus est revell tily to

It's clear, Quidam marks some few, the curro for Belief of the Clergy run the other Way. Hack, had Transubstantiation been a Stranger in the Inot Dayes; not quidam but omnes, did not only was then titubarunt, but positively denied the Real Presentish?
Besides the doubt of these Quidam, did not pass rsion. a Peccadilio, but for a crying Sin, enormem perfidia durin infine for Hereiy. Now cou'd the denial of Trantitus a stantiation in England be condemned as Heresy, what the Dogm not believ'd? This is strange (I conse a wo and incredible; unless our Country-men of the gree Days (like those of the present Age ) believ'd Peo thing. Infine, the Miracle feems to have feu tecte those Quidam in the Real Presence, why esse he wi they cry out, O! inter homines felicissimum &c. forrid indeed we hear no News of those incredulous late of dimus's, till Wicklef reviv'd the dead Errors of their rengarius. Here is therefore News of the R 1070 Presence in England an Age before Lanfranck, a oreov what is more, Parker apud Alf. ad. ann. 947. ackno ledges it, atque hoc fuit transubstantiationis Papist initium.

But tho' he receives the Story, he will not confufrance the Miracle, nor has the Confidence positively ten, deny it, he seems divided between Convictional solutions and can neither plainly avow the Trust nor heartily discounit, so that he compounds with a perhaps; cumpunctis ad id forte digitis, perchant the seems of th

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I 307 7 Blood run not from the Host, but from the good ops Fingers. But if a forte can dispatch Argufor Transubstantiation, why may it not do Exeonupon Arguments against it? Is not a Perchance, the did? But besides, those wavering Quidams, their Wits and Eyes about them, and labour'd as mly to detect an Impostor, as our Metropoliforge one: Yet we cannot find they question'd fact, or suspected the Author of Artifice. May helnot conclude Parker guilty first of Calumny, then of Weakness, for framing one so silly and en is It's true, he makes some Amends for this s ssion. Odo (fays he) ubi Cantuariensem dignitadia flurimis annis recte administrasset, tandem senio no dus animam exhalavit. Do these Men take nowhat they write? A Magician in one Period, a worthy Bishop in the other? A Pastor, and th a great Impostor? Can a Man by Sacrilege de People into Idolatry, and yet discharge himcen mite of his Duty? Here is Casuistry calculated the wild Hotentots of the Cape; or rather for formed Zone of Lucifer. But be it as it will, the as I are of England gives the Lie to that of Ireland, of their Chronology can meet no more, than 947. R 1070.
oreover, Adelman ad Bereng. anno 1033, tells kno garius, that he had broken the Wity of the church, that his new Opinion of the Catholick Church.

on infranck de Corp. & Sang. C. 22. W Abbot ely un, desies Berengarius, to shew ation point solution, inquire of the Armenians, and generally Christians; and they will tell you, they emphant the Faith we profess: And from this universal

Consent, he infers; that if the Belief of the who at let Church be false, there either never was fince Chr Cant Rianity, a true Religion; or that it's at an End. At aligion Guitmond declares, as a Thing certain and notoriou in in that before Berengarius, no Body dream'd of thind gure,

Figurative Presence.

Good God! how easy might Berengarius have soil in Reference only ship reference only s hastened their expulsion. In such an Intercourse all give Correspondence, was it possible for those on the chours side of the Manche, to be Ignorant of what vader believ'd on the other? and had Adelman and I it Lift franck been mistaken, wou'd he not have bussion, at their Ignorance, or laid open their Imposture? This man Alas! Berengarius was too well convinced of it Man Truth of their Appeal, to question the Fact; ming had no mind to part with his Honour, the best feet.

had no mind to part with his Honour, tho' he tit fe disbanded from the Church, nor to be posted research for an impudent, as well as obstinate Innovatir Co and so he fairly swallowed Lanfranck's Consequence ago that the whole Church disappear'd, and only clay (tinued in Proselytes: In nobis solis & in the front qui n tur sancta in terris Ecclesia remarken!

Lan' p. cap. 23. Is not this a Demonstrat ands the rius was perswaded, the Real Preset, the was selief, not only of England, but of tumen. Christian Soceties? And by consequence, that cks.

Lordship (to use his Phrase) in an evil Hour de sall Hour the Entrance of Transubstantiation into Eng there cree c from Lanfrank's Arrival?

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of the let us now suppose Lanfranck seated in the Chair canterbury. By what Intrigues did he surprize the An ligion of his Calvinist Diocesans? And decoy in into his transmarine Doctrine? That a Nation thin'd up (if we credit my Lord) in the Belief of ure, so strangely (if I may say so) bigotted with it Religion, shou'd desert the Faith of their hi refathers, for a Tenet so barbarous, (as some parestants pretend) so ridiculous, as others, and is abstructed as all confess; and even without Distructions, without Struggling, is incredible. Many of we Bishops of those Times were Zealous, some location, and others at least knew their Catechism. less all these truckle to the Humour of an Extern? e d give up their Faith tamely without Contest?

e thout any Opposition? The English met their
under at Hastings, and wou'd not surrender

Liberty, but with the Lives of 60 thousand form, and even after that fatal Day, many brave of a Misfortune, and when they lost all Hopes of t; ming their Liberty, they deplored their Slavery.

The stit feems these men who had such a Concern for the Estates, had none for their Souls: they suffered wat Consciences to be settered without once protey Nay (what is yet more strange) the whole Nation

y c Nay (what is yet more strange) the whole Nation in infrom one Extream to the other, without Force, and wen Invitation: And this is just as probable, as that trateards the end of this Age, or the beginning of the reset, the whole City of London, will vault down the comment, meerly for the Pleasure of breaking their that its. I say, without Force or Invitation: for I are deal Protestants, to produce one Act of Parliament and there were any such Thing in those Days) one tree of the Counsel, one Convocation or Canon,

that enjoined his Majesties Subjects under Pain of high Displeasure, and of being deemed Recusants conform to the Doctrine lately brought out of his And Dominions of Normandy. And I challenge once m Protestants to shew, in what Year of his Reign, William did promise noble Posts in Court to the L fat Benefices, or fair Wives to the Clergy, that we leave the Figurative, and come over to the Real sence; for it is certain, by some such Meth the Kingdom must have been behauch'd, and Real Presence must have subdued the Island, was forc'd under Edward the VI. to abdicate. it's notorious, and as certain, as that there we Conquest, no such Snares were laid to trepan HE Saxons, and that with the Revolution of State, the Lord happened none in the Church: This Daniel in the Englis of the Conqueror affirms positively, I come to write posed time, wherein the State of England received an Alter in publ of Laws, Customs, Fashions, manner of living, refent

guage, Writing, with new Forms of Rights, Fortifical Grou Buildings, and generally, an Innovation in most Thats-Pr but Religion. Where therefore were my Lord's Wifrica

Presence.

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Or rather, where was his Honesty, when without aratio gard to Truth or Honour, he charges Lanfram nay Innovation? And lays at his Door the Change Ma the Calvinian Figurative, into the Catholick Prese

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## CHAP. XIII.

#### Elfrick Considered.

an HE Sole Reason (I can find) that mov'd my

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the Lord to Father on Lanfranck, the Perversion of the English Church, is a Set of Saxon Homilies in posed, or done out of Latin by Elfrick, and now ner in publica Cantabrigensis Academia Bibliotheca. For resent, I will not question the Book, altho' I Grounds to suspect it. It's certain Elfrick was Thats-Priest, and a Monk, apud Spelm. pag. 583, Wilfricus Monachus & Missalis Presbyter. ou tration of his Character, is sufficient in my Judgmy nay, and my Lord's too, to fatisfy any imng Man, that Elfrick was no Enemy to the Presence. For says his Grace, This is the Soul life of the Mass, and if so, must we not presume, elieved what he read every Day? Or at least, to the People? I know indeed, a Monk and falso may disbelieve it: But this only happens he has taken a Surfeir of his Vows: When Aloke of Religion begins to gall and Celibacy nes a Burthen. Infine, when he leaves the Caor a Sword; the Breviary, for a Mistresse; and lats, for the Book of Common Prayer; then cal Presence and Conscience trip of together. X 3

313 7 but this was not Elfrick's Case, he continue to the faithful to his Profession, and kept-up to his Chambt) racter

Besides, Spelman particularizes an other Circum of the Rance, pag. 618. that ends the Controversy. Hew all Pr a mighty Abetter of Romish Rites and Errors, R manorum certè strenuus propugnator rituum & servi menti. And Bale, apud Alford, ad an. 996. stiles hi a Subtile Papist. Nay, he thewed so strange an Atta to the See of Rome, that he took a Journey thin bare-stoot, to receive the Pallium. A Man therest so deeply engaged in the Popes Interest; a Papi Nay, a subtile Papist, varied not from the Bel of his Master, this I think may be reasonably so Rome, wou'd have rather gratisted him with all son, than a Pallium. To determine therefore we Elfrick believ'd, let us enquire into the Faith of sind in the V. Seeing it cannot be doubted, but they we both of the same Mind. manorum certe strenuus propugnator rituum & se both of the same Mind.

And here I find my telfalmost stifled with Cro of Protestant Evidences, who depose (see Allo inches that Gregory V. was as errant a Papist in this Point Body Question a Truth so universally received: For Man lived in the second and the second are the second and the second are the second and the second are t Man lived in the 10 Age, and even towards aven latter End of it. Now this is that Age, in what iglea (if we believe my Lord pag. 5.) Men not only, but snorted. Nay, its the Neighbour to that in which to Hell itself broke loose. That is (I suppose) in which to God himself nodded. God himself nodded: For I can't well conce how those Criminals cou'd break Prison, unless thy w furpriz'd the Watchfulness of the Almighty. was the Age in which Tares were à la mode, tes his Wheat out of Fathion: Infine, in which S

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the his Synagogue upon the Ruins of the Church. The therefore 996. the Work was brought (without bubt) to a good Forwardness. The Tares overate the Wheat (id est) the Real Presence prevail'd ter the Figurative; and indeed, unless we seat the Ruins of the West, and indeed, unless we seat the receive, that the Pope, together with all his Bipps of the West, shou'd condemn Berengarius in the pope, so, 55, 59 and 70; and yet more hard to contra twe, by what Engines in a shorter Time, the Finest of Zuinglius, was not only heav'd out of the section of the term of Linguistics. When the pope is Memory: And yet Adelman and application, affirms as much in the Face of Berengarius. We have the conclude, Gregory the Vth, believ'd Real Presence, and by Consequence, Elfrick as But what Discovery has my Lord made in these

But what Discovery has my Lord made in these omilies? He proposes the Question, how Bread is mid into Christ's Body, and his Resolution is not only same with that of Bertram, but also in many Places willy translated out of him. Well, God be thank'd, ings are not in a worse Posture. I apprehended, ink wou'd have told us the Proposition, This is Body, is meerly Figurative; that the Word Is, ands for Signifies; that Christ's Body is only in aven, and that it's a Folly to look for it upon the ar: But it seems he only falls in with Bertram, its light and the Reader to examine what I have result to Bertram's Text; for if their Resolutions are stame, why shou'd my Answer be different? I must mind the Reader, my Lord has dealt untilly with Estrick by conceasing D. S.

must mind the Reader, my Lord has dealt unels ly with Elfrick, by concealing a Passage that dede, ses him a Papist. Lib. 12. la Perpetuité de la Foy,
lett. sur le Livre de Bertram. Est quidem sicut diximus
issi corpus non corporaliter sed spiritualiter. Ne disputetis

putetis qui bac fieri possit, sed quod ita fiat vestra ilnii fide teneatis. According to this Author, it's hard a the Christ Spiritually. It seems to clash with the Prignat ciples of humane Reason, and therefore we are a this vis'd rather to believe it is, than to examine how light can be. Ne disputetis qui hoc fieri possit; sed qued uns a fiat vestra id fide teneatis. Of how small a Size m: Ch that Understanding be, that cannot comprehend, home, t Bread can be the Figure of Christ's Body? Or, hou'd God can tie the Distribution of his Grace to the odigy ting of Bread, or to the drinking of Wine? We al then such Caution against Disputes? Why such an in Exhortation to believe in Spight of all appearing Let ficulties? If he speaks reasonably, the Eucharit gum his Opinion, must contain something that enou'd l alarms Reason, or contradicts the Intelligence was Sense; and this has Place in our Doctrine, but adv in my Lord's, which contains no harder a Mystes trin than Circumcifion, the Paschal Lamb, or the Rin to in the Desert. He says indeed, it's Christ's Bous i non corporaliter, id est, non mode corporeo & visitius but spiritualiter, viz. invisibiliter; and it any one tmy peruse the Passages quoted by my Lord, he will the that Elfrick opposes the Term spiritually to vift Ord not to really. Do not all Catholicks fay the land of a We know Christ's Body is not present in its natuung State, visible and extended; we confess it's pret two after the Manner of a Spirit, invisible to the Sungurat tho' not to Faith: But yet we maintain its Presente n if t is real, and its Existence, à parte rei.

Again, if the Author abovemention'd, fays in cond Elfrick as well as Paschasius, talks of Miracles; fore what is particular, he has unluckily chopt upon at defirst of those, which pag. 84. my Lord declar'd caps. 61 to run for the Wheesstone, viz. that St. Gregory, to be do [ 315 ]

Infidelity of a Woman, obtain'd by his Prayers, ard the Bread appear'd Flesh. Now methinks, a dy in that homilizes down the Real, and fees up the Prigurative Presence, is bound under pain of forfeitne this Wits and his Credit also, not to come with-now Sight of a Miracle, for tho' I am satisfied, Zuinund uns are an obstinate Generation, and never beat m Chamade, till Violence forces them, yet I pre-I, here, the Appearence of Flesh in the Sacrament, , hai'd work the same Effect on them St. Gregory's the odigy did on the Woman; and therefore if Elfrick Was a Figuratist, he forgot his Thesis or was over-

uch in his Proofs.

ng Let not Protestants think to parley against my arist gument, by questioning the Miracle, for tho' it en mid be false, El rick thought it true, and this evinces nce was a Transubstantiator. But now my Lord pag. but advances a Reflexion of his own, that becomes ystes trimming Genius. And it was as free for any e Ron to follow the Doctrine of Ratramnus or Erigena s Bows therein, as that of Paschastus, viz. till Berenvisitions burnt the Book of Scotus. Well, I wonder one my Lord went so far to meet the Presbyterians, will that he was content for a quiet Life to give us vifte Order of Bishops. He is of an indulging Nature, tandof a condescending Complexion, tender of his difnaturing Bretheren's Conscience, but not of his own; pre two hundred Years, the Belief of the Real or Sengurative Presence was indifferent: and the one was Preferenced as found Christian Doctrine as the other tifthis be fo, how came the Council of Orleans, ys to condemn to the Stake, in the Year 1017 long es; fore the Execution of Scot's Book, some Fanaticks, apon a denied the Real Presence? Tom. 2. spicilegii cap. 617. Certain Hereticks were there convicted to 1, to be dogmatiz'd, that Baptism did not cleanse from Sin

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Sin, &c. Neque Panem & Vinum quod super Altar And manibus Sacerdotum Spiritus Sancti operatione effici vie Au detur Sacramentum converti posse in Corpus & San mest quinem Domini. And the Historian adds, cumquifick hac & alia execranda perditi & miseri evomeren her'd This was therefore esteem'd in the Church, an exe can crable Fror, almost forty Years before the Corfan: demnation of Scot's book: It was therefore just most free to hold the Pro, and Con, as for a High-ware Verman to take a purse, be catch'd, and hang'd.

man to take a purse, be catch'd, and hang'd.

But does not Elfrick expressly affert this Libert and does he not say, Men have often searched, and odel'd yet often search, how Bread that is gather'd of Corn, a icion thro' the Fires, heat, bak'd, may be turn'd into Christiev'd Body; or, how Wine, that is prest out of many Grap's de is turn'd thro' one Blessing, into the Lord's Blood?

I say more, Men have often search'd, they we, still search, and will go on searching to the Worl anon Ind, how God can be one in nature and thru melst Persons. without charging thro' this Principle of we we sunt eadem uni tertic sunt eadem inter se. How tom i Word cou'd affume Humane Nature without Produce to his Immutability? How he cou'd sweat Blo alect under the Apprehension of Torments, without cease this, to be Happy? And yet these Seekers never he steended, it was as lawful to deny the Trinis Institute with the sem, as to receive it with the Character with the sem, as to receive it with the Character with the sem, and as Divines have labout at the second these these of these Truths, and seem to still the Belief of these Truths, and seem to still plate the first Principles of Reason; so they had, studied to plain those Difficulties that accomplanting the Eucharist, and scare People into Inside This is all Elfrick afferts, and this we all allow.

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And now we dismis Elfrick, supposing him to have Author of the Homilies; for this is yet a mested Fact, and it's hard to pitch upon an install supposed to be the her'd without Inconvenience. The Archbishop existence and without Violence all Circumstances and mot meet in his Person, nor am I satisfied, was Version is sincere, for Parker tells us, apud lord, ad ann. 1006. they were English'd to consert and the Papists. Now I presume, they were and odel'd for the purpose. Spelman raises my Susion, for to persuade us, that the Saxons has deprayed, Elfrick's 35. Canon. for in Place qui ibidem Corpus Domini cum side manducave-ey m, he translates, in side, altho' the Saxons of anon runs thus, midgeleasen cum side, and melst turns mid in the sirst Canon into cum, when why mid in one Place, should be so different whom it self in another is easily resolved. Spel-Prem wou'd persuade the World, the Zuinglian Blo jalect was à la mode in that Age, as well as seal this, but by his favour, to falsify thus openly, is

Infine, this famous Calvinian Homily was mat inten as my Lord pretends, pag. 54. about Clos. Years ago, and mas appointed publickly to and read to the People in England on Easter bound before they did receive the Communion, if the find People taught to believe in the Church of England, towards the End of the tenth and the beamp inning of the eleventh Age, (that is) in plain

fide aglish, the Realm was Calvinist.

I have already (in the precedent Chapter) them the Real Presence was establish in England long before 1070, when Lansranck arriv'd, and by consequence, it's impossible, that in the same Age, the figurative Presence should be larged. Nav. Priess and People. Nav. the standing Belief of Priest's and People. Nay, my Lord in the very next Line, cuts upon himself, and recalls what he the same Mo. ment afferted with a Confidence in Pontificals. bus. And therefore it's not to be wondered, that when Ferengarius shortly after, stood to maintain this Doctrine, many both by Word and Writing disputed for him. What means his Lord. Thip? was it not both Priest and People, taught the Figurative Presence in the beginning of the eleventh Age? And was not this the constant Doctrine of the English Church till Lanfranck in the Year 1072. levened it, with the corrupt Doctrine of the Carnal Presence? Berengarius, therefore did not withstand ( if my Lord says true) but propugned the currant Belief of En. gland, and therefore it's no wonder some English stood for him, as my Lord's Author affirms. But its surprizing, all did not, at least by Word; nay, it's certain, by the very Expression of his Author, the Torrent run the other Way, and that the Body of the Nation abetted the Real Presence. Therefore it's odds, that in these Days these Homilies ( supposed to contain Calvinism) were never read to Priest, or People. Or at least that our Adversaries have tampered with them, and model'd the Saxons to the English gout, or infine, that our Ancestours, took them in a Catholick Sente; for it cannot be imagined, these who believed one Thing, would suffer both Priest and People to be taught another.

her. So that this new Discovery of Homina, cannot advantage our Adversaries, till hey have proved, that the Belief of the leal Presence was not dominant in Europe, he or in England, before the Appearance of mengarius. Now this is ten times harder to be reformed, than to believe the Article, as I will hew in the following Chapter.

alıhat inand ordght the ant inck rupt ius, fays En-Enhor by

fion ay, Real hefe Cal-Or with hem ano-her.

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CHAP.

## CHAP. XIV.

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How Berengarius found thedus the hear World in the middle of eleventh Age.

BERENGARIUS (if we believe his Lordship garing found the World strangely affected to his new whole with the world strangely affected to his new whole with the world strangely affected to his new whole with the world strangely affected to his new whole who has new minted Doctrine; it was welcomed with Joy, not it. only by the English, but almost all the French, alknowledges. Italians bow'd before this upftart Idol. Be it spotes yet this very Passage (as I said just now) defeat the all my Lord's Pretence to Flfrick, and consules of in Romance of Lanfranck; for if Berengarius on brefound these People ready to embrace his Errod Sw they were in another Belief before, yet ready Did deed upon the new Discovery of the Figure: Ch abandon it. They affected Novelty then, as almsb do now, and were as eager after new Creeds, ovince be ex we are after new Fashions.

Arrus found the World in a more favourable tof I sposition to receive his Blasphemy; he not oure N drew to his Side, indigent Servitors, and Demies, such Berengarius did, but Doctors, Bishops and Prince Nu The Infection spread in a Moment, thro' Europe one and Asia, and carried off Provinces, and Kintrope, dom

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ms; and yet this Apostat found the World in a ntrary Persuasion: When Zuinglius, and Calvin of formed the Figure upon the Anvil of the new aform, was not the Real Presence the received met of Europe? Yet it found Abettors, and in any Places run down the establish'd Dogm. In a Word, Berengarius found the World Catho-

k in this Point. This Adelman, Lanfranck, Duth dus of Leige, Hugo of Langres witness; they proth, Berengarius's Opinion was New, Profane, and
the heard off; that it clash'd with the publick Profession
Christendom. Wou'd men of their Rank, and
ation, bolt out Untruths that might have been conted by all the Christians of Europe? Wou'd they
offitute their Honour, to the Contempt, and
dignation of Mankind? This is incredible. Beship warius therefore found the World Catholick;
the dignation of Mankind? This is incredible. Bethis warius therefore found the World Catholick;
the dignation of Mankind? This is incredible. Bethis warius therefore found the World Catholick;
the dignation of Mankind? This is incredible. Bethis warius therefore found the World Catholick;

h, al know, Sigebert says many by Word and Pen it sputed for him, but Malmsbury says, lib. 3. pag. defend these mighty Champions were poor Scholars ness of in Pay by Berengarius; so that they disputed so the bread, and lived on the Labour of their Brain, Errod Sweat of their Conscience.

dy Did this new Heresy make so great a ravage in gure: Church, as Westmonasteriensis and Willam of as almsbury infinuate? Did it sweep away so many ds, ovinces? No, those sluttering Expressions are be explained by the Rules of common Discourse, blelt of Logick. Five or six hundred Mutineers, make of our Noise then sive thousand honest Men, and mies, such an Occasion, it's easy to mistake Clamour Prince Numbers. It's certain, Berengarius perverted Euro tone Bishop, he was cast in all the Courts of Kintope, not one Prelate stood up in his Desence.

dom

Guitmond his Contemporary, defies him to shew one Village in his Interest, and he is more credible than the two Authors who writ at a Distance.

This Heresy, then made small Progress, and all most expired with its Author; the perverted returns with their Leader to the Church, or penn'd up the Error in their own Breasts, Berengarius infine found the World in Possession of the Real Presence and left it in the same Belies. My Lord's History is therefore a meer Fable, invented to amuse Children or to impose on Fools. In an ill Hour he pretended to follow up the Real Presence to its Source; he has lost his Honour (I mean his Honesty) in the attempt and exposed his Reputation to Contempt and In ject. and exposed his Reputation to Contempt and It famy: He has managed the Romance not only without Truth, but even without Wit. One Partrips up the other, and the whole Contrivance shew more Passion, than Judgment; those Stroke of Conduct, those Strains of Invention, that set of Fables and Surprize, without passing the Fore of Belief are wanting. Impossure, Incoherence, and Impossibility, appear without mask or Cover. But this Lorship was called upon for a When hearn the will be the strong that the strong th his Lorship was call'd upon, for a, When began it will be said; and be crampt him, yet something must be said; and be sause History furnish nothing for his Purpose, he sappeal'd to Fiction and Romance: For when Par Scrupules, or to formalize upon the Niceties of Conscience; these Expedience are best that he was Conscience; these Expedients are best, that hele out at a dead List, not those that are just; for insurance for the Unlawfulness of the Means; And a Knight of the Post, who by dint of Forehead gains his Point is as good, as one of the Constant and the Research of t is as good, as one of the Garter, who loofes his ges

Usher toy

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Wher. When Berengarius stood to maintain this ble Grine, many both by Word and Writing, dis uted

ble fine, many both by Word and Writing, districted bim.

al answer. This Argument takes-in a great Comming, it cannot defend Berengarius, without promiting all Hereticks. Did they find no Abettors, including all Hereticks. Did they find no Abettors, and against the Church, Nestorius, &c. declar'd at against the Church, did not many herd with ren. Rebels? And did not those Volunteers carry on the war not only with Disputes and Libels, but with a mine and Trumpets, nay, and Swords in the Field? In the therefore does his Lordship prove by this rare included by the the most absurd Errors always find Abettors. The fame Reason, he must give the Arians are to conclude, their Doctrine was that of the error before the Council of Nice. For Bishops of Provinces struck-in with Arius and supported his the plars, indigent Demies, kept in Pay by their plars, indigent Demies, kept in Pay by their

what Champions found Berengarius? Poor of the bolars, indigent Demies, kept in Pay by their of the bolars, who disputed for Bread, and writin his fence to avoid the Basket, Malmesbur. lib. 3. pag. nen in notwithstanding, Guitmond desies him to shew is Parish in his Interest.

They were so born down by the Pope, who may grown to his Height.

hel was grown to his Height; that they durst not make for i Profession of what they believ'd.

In the mass grown to his Height; that they durst not make for i Profession of what they believ'd.

In the mass grown to his Height; that they durst not make the profession of what they believ'd.

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In the mass grown to his Height; that they durst not make they durst n

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brought in Guilty, by a Cabal of a packt Jury; octs, 1 VVitnesses overaw'd, durst not depose in our Favon the what they knew for our Justification, Thus pleads no. A Lord for Berengarius and his Faction, and eve & fur Felon and Traitor may come off by the far in B Play.

Pop But secondly, Never Man had fairer Trials, neverher Heretick was treated with more Tenderness; he whode heard in about ten Councils, and condemn'd in his o most every Kingdom in Europe. Not one Bish som stood up in his Favour, not one protested again he the Sentence. It's ridiculous to imagine, that Marativ of different Provinces and Kingdoms; of differ Doctor Interests and Constitutions, shou'd conspire to bett him the Church, and sacrifice both Honour and Conscied him ce to please the Pope. Nay, Gregory the VII. was 1080 cus'd by his Enemies, as a Disciple of Berengarius, her. using him so gently; so that not the Power of Cour. Pope, but the Verdict of all Christendom condemnate, him for an Innovator. n'd u

3dly, It will not be amiss to examine, whit Trans Gregory the VII. was grown to such a Height, as into fright all the Bishops into a criminal Complian wer. My Lord was too well verst in the Transactions ation the eleventh Age, not to know in what Situat and Y flood the Church Affairs, and too wife, to meen tion them, that the Reader might not fee, Greg interwas in no Condition to sway all the Bishops that were none Voice condemn'd Berengarius. For the Empe, but declar'd against him and persecuted him and to Adherents, with all the Rage of a Diocletian. The Germany These met at Wyrmes and Bressie, and some Germany. These met at VVormes and Brescia, and cept fine, depos'd him, forc'd him into Banishment, the and put Guibert of Ravenna in his Place. In the m his time, the Schismatick Cardinal Bembo, and his Co plic

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the Crimes Malice cou'd invent, or Man comthe Crimes Malice cou'd invent, or Man comthe Latino's they had no being but in the Brains of
the furious Monsters that forged them. Infine, he
are in Banishment. Now let the World Judge, whither
Pope was grown so high as my Lord infinuates;
they have the was not fallen lower than most
whodecessors. Now can any Man perswade himself,
the his outragious Enemies, who had thrown upon
the so many false Crimes, wou'd conceal a true one,
gain he brought into the Church, the Real for the
Mrative Presence. No no, they knew that was
fer Doctrine of the Church; and therefore they acthe him as a Favourer of Berengarius, because he
ficied him with so much Indulgence (Uspergensis ad
that 1080)

w, her. At length, 1215. Pope Innocent the III. of Council of Latran, publisht it to the Church for demucle, that the Body and Blood of Christ, are truly indunder the Forms of Bread and VVine, the Bread white Transubstantiated, into the Body of Christ, and the

, as into his Blood, by the Power of God.

plio

cliant wer. From hence Protestants date Transubions ation, but their Epoch falls short, above a
ituat and Years; it's as old as the last Supper, and
ion men handed down to this very Century, by a
Greg interrupted Tradition: It's true, the Word
hat vere first publisht, and since by the Council, of
imper but both had as much Reason to coin this
and, to condemn the Sacramentarians, as the
sand of Nice, that of Consubstantial, to ruine the
sardy of Arius. And I desie the Protestants to make
hardy of Arius. And I desie the Protestants to make
hard the Arians did not against that of Nice. And to
the months Point evident to Demonstration, I appeal
his Co

to the Dispute St. Athanasius had with Arius, in preside conce of Probus.

Arius. What Necessity was there of this never Word ousgoon? Why is it put in the Rule of Faith? The Apostles, their Disciple own and in a Word, all their Successors to this preser of Pime, never heard of the Word Consubstantial of Pobus. Athanasius. Is it the Word your quarrel at, or the Thing signified by the Word of the Probus. What Necessity was there, to give a new lord Name to an ancient Doctrine? Athanasius. It's the Mord order, Discipline, and Custom of the Church, sere use new Words, to condemn new Hereticks, who a by their Novelties, they attack the ancient Doctrines of I demonstrate this Truth, by this Example. It's recounted in the Acts, when the Apostles say we that all Hereticks took the Name of Disciples, them call'd the true Disciples of Jesus-Christ, Christia ace so the Church taught by the Apostles, uses new Tern low to condem new Heresies. When Sabellius, had to the Impudence to say, the Father was born, the Church employ'd the Word Innascible.

The Arians posted from East to West new Cree unsulance one trod on the Heels of the other, and the last was always opposite to the former. Some carried Are as always opposite to the former. Some carried Are as always opposite to the Letter, others flung or it an ambiguous Varnish; and some again appeared to the Arians had a mind to raise new Comment when ever the Arians had a mind to raise new Comment of that Disputes continued without End, and Crewithout Number, but the Council of Nice, to explore the received Doctrine of the Church, declar'd Saviour Consubstantial with his Father. And the Number of the Church, declar'd on the Council of Nice, to explore the received Doctrine of the Church, declar'd on the Council of Nice, to explore the received Doctrine of the Church, declar'd on the Council of Nice, to explore the received Doctrine of the Church, declar'd on the Council of Nice, to explore the received Doctrine of the Church, declar'd on the Council of Nice, to explore the received Doctrine of the Church, declar'd on the Council of Nice, to explore the received Doctrine of the Church, declar'd on the Council of Nice, to explore the received Doctrine of the Church, declar'd on the Council of Nice, to explore the received Doctrine of the Church, declar'd on the Council of Nice, to explore the received Doctrine of the Church, declar'd on the Council of Nice, to explore the received Doctrine of the Church, declar'd on the Council of Nice, to explore the received Doctrine of the Church, declar'd on the Council of Nice, to explore the received Doctrine of the Church, declar'd on the Church of Nice, to explore the received Doctrine of the Church of Nice, to explore the received Doctrine of the Church of Nice, to explore the received Doctrine of the Church of Nice, to explore the received Doctrine of the Church of Nice, to explore the received Doctrine of the Church of Nice, to explore the received Doctrine of the Church of Nice, to explore the received Doctrine of the Church of Nice, to explore the received Doctri

pre d clearly distinguished the Doctrine of the Church; om that of the Arians. Hence they level'd all never with and Malice against suggested the ley pretended it was not found in Scripture, nor iple own to the Fathers, and consequently, deserv'd reserve Place in a Rule of Faith. But the Orthonial a Fathers answered, the Word was new, you Thing signified, was as old as Christianity, you destroy that the Church had Power to frame new there lords, to explain the ancient Doctrine, and to a rest indemn new Heresies.

who d altho' in ten Councils, his upstart Tener Strings condemned, and at last by the Author himless yet the Church fearing the Dispute might favorive, resolved to explain her Doctrine by a the true that exprest the Mystery, and less no istia ace for Equivocation. The Council of Trens Fern lowed the Example of Latran. And why had add the Church, the Power to express the Chur inversion of the Bread and Wine into the dy and Blood of Christ, by the Word Cree unsubstantiation, as well as his Divinity, by the word? If Protestants pretend the Control of Bread and Wine, into the population, neither grounded on Scripture, nor cought of in the purest Times of the Church; and not Arius put on the same Cover, to mend not Arius put on the same Cover, to Cre guise his Blasphemy? Did he not opposed explore plausible Texts to the Council's Definition, than Calvinists are able to produce against and to Conversion of Bread and Wine, into the cation by and Blood of Christ? For infine, both win and Beza confess, This is my Body, in

the literal Sense, necessarily infers Transubstatiation. And I am sure, no Protestant calledge any Place in Scripture, that provit must be taken in any other. I therefore co clude with St. Athanasius, the Church has Pow to coin new Words, to condemn new Herese and if it had in the fourth Age, it had the Sixteenth.

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## CHAP. XV.

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rotestants being unable to mark the Beginning of the Real Presence, we must conclude, it's as old as Christianity.

Have confuted the Fable of the Rise and Growth of the Real Presence; I have shewn by plain it, that Paschasius introduc'd no new Doctrine, only explain'd the old; and that those Adversamy Lord has set up against him, are Spectres is own creating. Infine, that the Real Presence the constant and universal Belief of the minth, as well as of the Fisteenth. Whence I conte, imo. That Protestants are unable to mark Rise of the Tenet. And 2do. That it came into World with Christianity, and is of the same with the last Supper. The First is already id, by all those Arguments I have levell'd against Lord's pretended History; the Second shall be Subject of the following Discourse.

Herefies, says Tertullian, sprung up in a cer-Place; at a certain Time, and had a certain me, de Prascript. St. Irenaus, lib. 3. de Hæres.

Cap

cap. 4. Ante Valentinum non fuerunt a Valentino, No neque ante Marcionem erant, qui sunt a Marcione, surns Et infra, Valentinus enim venit Romam sub Hygino, isplaincrevit verò sub Pio, & prorogavit tempus usque a otta ad Anicetum.

Valentinians were not before Valentinus, nor Mar. lopes cionists before Marcion; for Valentinus, came to ister Rome under Hyginus, he grew more strong under tey Pius, and continu'd there until the Time of Ani. lutho cetus. We know their Birth and their Fall; by toral what Intrigues they gain'd Ground, how they main were tain'd it, and how they were overthrown; who had took the Field against them: And infine, who had tey them out to Execution.

Seeing therefore, other Herefies came into the ion World like blazing Comets, gaz'd on by Christian is p with Admiration and Horror, how cou'd the Rea of the Presence creep in unseen, undiscover'd? How Che cou'd it walk from East to West, from Damascust and cou'd it subdue Mankind without Opposition? How hole cou'd it subdue Mankind without Opposition? with ofts out Combat? Had no Man Eyes to see the Misseasch chief? No Man the Courage to oppose it? No Bu Man the Heart at least, to deplore its Conquests at the Nor Care to inform Posterity of the Revoluble.

Libraries swarm with Histories of all Ages of they lay before us, the most material Transa we ctions of past Ages; they entertain us with the last Intrigues of Courts, and with the Secrets of the last Cabinet; they flourish upon the brave Actions of mylast Princes, and descant on the Merits and Weakness of the last secrets o

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Nor are they less accurate in recording the me, surus of the Church, than of the State. They mo, so the Church, than of the State. They mo, so there. They tell us where it gain'd, and where lost Ground. They blame the Vices of some star, lopes, and praise the Piety of others. They rete to inter the Laws they enacted, and the Errors and the Laws they enacted, and the Errors and the condemn'd. Now among such a Crowd of some by lorable Occurrences; was it possible for all to main verlook this stupendious Alteration in Religion? Who and in a Point too of the highest Concern? If they saw the Sanctuary invaded by profane Innomorators, Truth overpower'd by Error, and Religion plung'd into Idolatry: If they saw (I say) than is prodigious Revolution, and thought it a Sub-Rea of below Notice, we must conclude, they were thought of Fools, or of Atheists, void of Sense, was to destitute of Religion. Now, to impose on a Hounde Set of learn'd Men, such monstruous Dewith ofts, either natural or moral, without Proof or Miletason, argues neither Wit nor Conscience.

No But this universal Silence (if such an Alteration

No But this universal Silence (if such an Alteration nests ad happen'd) is not only surprising, but impossively ble. For either it fell out by Chance, or by greement. Now a Man must affront his Reason, Ages and fool his Understanding, before he can admit ransa wild, so absurd an Alternative. He may as he the ell believe a thousand blind Men, who set out of the sall Parts of Europe and Asia, may march into one or gland without Conductor, and rendezvous on a aknet sunstant without Conductor, and rendezvous on a aknet sunstant conceal the same Thing, and before the Fall Agreement cou'd be made. We must suppose, at by a special Commission from God, the No lead were dispatch'd to a Congress with the Li-

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wing; or, that by an extraordinary Operation of his Omnipotence, past Ages met with the present, and when we have conven'd all the Historians from Constantius, to Charles the Fifth, either a Munster or Ryswick, to sign the Association of Sillence: It can be no more presum'd, that all would subscribe to the Confederacy, than that all their Inclinations or Interests, lay the same Way. See ing therefore, no Historian marks the Origin of the Real Presence, we may conclude, it's as an original cient as Christianity.

#### CHAP

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## CHAP. XVI.

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Lord's own Principles, is a Demonstration, the Real Presence began with Christian Religion.

THE Jesuite propos'd this Question, In what Pope's Days was the true Religion overthrown in ome? My Lord returns this Answer; We do not Id that Rome was built on a Day, or that the great ughter of Errors, which now we see in it, was id in an Age; and therefore it's a vain Demand. Business is not to justify the Reasonableness of Query, nor the Absurdity of the Answer; only, ust needs note, Laconic Answers are admirable, y dispatch Work, and truss up an Adversary in a ment. They fave the Writer both Expense and bour, and neither overcharge the Reader's Mery, nor his Pocket. However, this carries more nch than Reason, and affects the Nose, more ongly than the Brain. My

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My Lord was fenfible, this Answer was vainer than the Demand, and therefore returns a Second, pag. 2. viz. That a greater Difference is to be put betwixt Herefies, which openly oppose the Foundations of our Faith; and that Apostacy, which the Spirit hath evidently foretold, shou'd be brought in by such as speak Lies in Hypocrify, the Impiety of the one is so notorious, that at the first Appearance, it is manifestly discern'd. Is it so? If therefore, the Doctrine in of the Real Presence be contrary to the Foundations of Faith; if it unchurches that Congregation that admits, that at the very first Appearance, it was manifestly discern'd. Now I think it's pretty clear, that if the Tenet be erroneous, it clashes with the very Foundation of Faith, or that else, no Error can. For and does it not infer Idolatry of the blackest die? More gross, and by Consequence, more impious than that of the ancient Romans or Grecians, and just as reasonable, as that of the Laplanders. A Waser is placed in the Throne of the most High, and all the tremental, in the Throne of the most High, and all the tremendal, dous Attributes of the Omnipotent, are clapt upon ion Bread and Wine.

Now I ask any Man that has received the first Tinthore of Religion, that has not sunk the very Idea of the Christianity into Sense, whether any Dogm can tile ut to more directly at the Heart (id est) at the Foundation be of our Faith, than Idolatry? Religion both naturaling and reveal'd, stands upon these two Principles; that to E there is but one God, and that he alone is to be ador'd no Now Idolatry destroys these two Postulatum's, both ha in Theory and Practice; it pays that Homage to the Creature, that of right belongs to the Creator only. and fears the Slave on the fame Throne with his So veraign; and so at least by Rebound, strikes at the arft Article of the Creed, Credo in unum Deum. I therefore, the Doctrine of the Real Presence b false

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alle, of Necessity it opposes the Foundation of our faith, and by Consequence, according to my Lord's Concession, It's Impiety was so notorious, that at the fift Appearance, it was manifestly discern'd. Protedafants are then oblig'd to give up his Lordship, or to hew when it first appear'd, or to deny, that Idolamy opposes the Foundation of our Faith. Now I am ani- pretty secure they will not use the last Expedient, and rine m certain, they cannot perform the Second. They ions must therefore abandon my Lord to Fortune, or will Protestants say its Beginning was discernable the prevailing Papists, that they burnt all Registers, For and stiss'd those Chronicles that mention'd the Change, More and so conceal'd one Crime under the Cover of ano-

that her?
This Evafion is too filly to take even with Men olac'd of the weakest Sense. Such an Attempt is Chymerimen, al, and the Execution impossible. It's a bare Affer-upon ion without Proof, without Probability, and so deerves no Reply. To conclude, the beginning of Tin hose Errors that oppose the Foundation of Faith, is lea of otorious, and manifestly discern'd, says my Lord; an til ut the Dogm of the Real Presence if false, opposes dation be Foundation of our Faith, therefore its Beginatura ing must be notorious, and manifestly discern'd. But ; tha to Beginning can be shewn fince Christ's Time, does dor'd not therefore follow out of my Lord's Principles, both had none?

CHAP.

## CHAP. XVII.

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The Nature of the Mystery Beam proves it impossible, that the by the Church shou'd pass from the King Belief of the Figurative, to the that of the Real Presence.

Let us suppose the Christian World settl'd for significance, and that all Nations look'd upon these Prodo positions, This is my Body; I am a Vine; I am attwee Door, &c. as the same (id est) as metaphorical al? The Question is, whether it be possible for the whole moor Body of Christians to pass from this Persuasion to son that of the Real Presence.

Now methinks it's as impossible, as for all the Men main England, to believe the Statue of Charles the Lants in Charing-Cross, is really Charles the I. or, that all can the Signs in England, are really those Things they can represent. For as our Countrymen are perswaded, is rethe Brazen Statue is not Charles the I. but his Effigies ing only, and that the Signs are not Bears, Horses, &c. m Ir but their Pictures, so Christians are supposed to believe,

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eve, that the Sacrament was not Christ's Body real. , but only in Representation. And as in one Case, the Senses guide Men's Judgments, so they are ppos'd by Protestants to direct in the other. Again, four Adversares contend, that the Appellation of less and Blood so often reported in the Appellation of face the old, and flush new Ideas; why may not e common Language, this is Charles the I. this is ry Bear, &c. work the same Effects?

Now tho' some Gotham Academicians might pofhe by upon weighty Confiderations pass from the Behe f, that the Statue in Charing-Cross, is the Picture King Charles, to the Persuasion, it's really the ong; yet no Man will judge it possible for the Froto go round the Nation. Particulars may throw their Reason, and make away with their Wits, but ra whole Kingdom fo wife, fo polite as ours, to a fimpling together, is humanely impossible.

If it be morally impossible for a whole Nation to s from the Belief, that the Statue in Charingfor is King Charles's Effigies, to the Persuasion, Pre- it it is really King Charles, must it not be as hard Prodo not say for one Province or Kingdom, but) am atwenty to abandon the Figurative Presence for the rical al? And yet, that there shou'd not be found one whole mocritus to laugh Men's Folly out of Countenance,

on, to rone Heraclitus to deplore it?

Moreover, these Propositions, This is my Body; Men ma Door; I am a Vine, &c. according to all Prohe lants, are exactly the same; and they contend, nat all can no more draw, Christ's Flesh is really in the they trament, from the First, than we can conclude, figies ing this true; how came People to forget the an-, &c. at Impression, This is my Body, made in all Men, to be lat the same Time to remember that of, I am a ieve,

Door; I am a Vine? How came they to construe that in the Sense of Reality? And these in that of Figure? Had our Predecessors acted consequently, the state should have given the same Turn to all the Propositions, and gone over to the Belief, that Christ was really a Door, and a Vine, as well, as that the Bream was really chang'd into his Flesh. Now we can give no Account, that one Man was ever tempted to be since the East and West for many Ages, did believe Christical was really in the Eucharist: Must we not then consider was really in the Eucharist: Must we not then continu clude, that these Propositions are different (which tele is contrary to the Protestants Opinion) or, that a true Men conspir'd to act unreasonably in the same Ma 10 ter, which is more impossible, than for all the No man bility in Europe, by Chance or Agreement, to refig Co their Estates, and to resolve to live for the Future lard on Charity or Curtefy.

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Besides this Mystery of the Real Presence, thean not against, is notwithstanding above Reason. Pro feems to appeal from the Judgment of Senie, at me to clash with the most receiv'd Principles of Philosed phy. For Accidents to exist without a Subject is editch traordinary; for the same Body to be in many Place h the at the same Time, is not easily conceiv'd; and as t believe it all in every Point of the Host, is to the nounce the common Notions of Matter. Infine this the Consequences that wait on the Mystery, intes Opinion of Catholicks are incomprehenfible; and W that of Protestants, impossible: And if we creen; Reason (id est) we must give up Sense a ena Reason (id est) we must turn Fools to believe im And as it constrains the Understanding on the a Nov Side, so it promises no Liberty to Sensuality on t mode other; nay, it strikes us with Reverence, it awas on so into Respect, and commands more Seraphical A.We bo

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rue hof Love and Fear, when we appear before it? Fi n if it were the bare Figure of our Redeemer. the lat then cou'd allure People to so stupendious a positinge? What Charm withdrew whole Nations twa in the Belief of an Article so easy? and persuaded Brea m to embrace another so abstruse? Men love no giv re to curb their Understanding, than their Appeobes; nor is it less resty, or less ungovernable than fure le; it startles not only at Contradictions, but at Chrifficulties, and will not come within Sight of them contiout good Caution, or extream Violence. When which there, Men deferted the Figurative, to come hat a r to the Real Presence, either they had Reason, Mano Reason for their Apostacy. He that can think e No many Millions of Men of divers Countries, Ages refig Constitutions, left a Tenet so easy, for another ature lard without Reason, must be slenderly stock'd Reason himself; I say without Itemed, or, the an shew, that either Force over-aw'd them, or Prospect of Interest, or Pleasure byast their ment, and hoodwinkt their Reason. I grant with Violence often over-powers Truth, and the is extching Incantation of Interest and Pleasure, Place the Understanding to their Bent; these sale and as blind its discerning Quality, and then (as the to r fines did wretched Sampson ) treat it with Insult. Infine this is not our Case, this new Doctrine gives no int Scope to Nature than the old; it neither proand Wives to the Clergy, nor fat Benefices to the e cres; it was not imposed upon the World by force nse a snal Laws; there were no twenty Pounds per ieve im, laid upon those that protested against the o Novelty; no double Taxes; no Tests were then on mode, to oblige Men to Conformity in spight awes onscience. How then was it possible tor the East cal A West, to persecute their Understanding, to clap

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Force, without the least Prospect of Gain or left all Pleasure. Pleafure.

If the Change was grounded on Reason, ther ops Texts of Scripture For how can all Christian yste with Reason believe what opposes clear Scripture be You may as well say, I can with Reason bis pectors. Defiance to a clear Revelation, and deny me of great Master's Veracity (1d est) that I may with Reason as the second Paris of the Reason at the second Paris of Paris erou

against Reason.

Were Men invited to the Belief of the Read th Presence, not by solid Arguments but Sophistry and Not by real but appearing Reason? I am fur w this Evasion is not only destitute of Reason, be oplo Colour; it wants the Support (1 do not fay a Frie Evidence) but even of Probability. For the for the may mistake adulterate Coin for Sterling, yet it put impossible for all Men to fall into the Erro No Such an universal Ignorance is below our Species der it cannot take in one City or Corporation, muchts less in a Kingdom. How then can it over-noted two Empires? Now if fuch an Overfight be it it credible, who can fancy one Paralogism able reference a hundred Millions of Men; that it should be fascinate their Understanding to such a Degree of as for some Ages, no Man discern'd the Fallac in nor look'd thro' the Deceit? If Men may be the crick'd by Salca A trick'd by false Appearances, they can be sual of nothing; they must turn Scepticks, suspendent Evidence and doubt of Demonstrations; they milega call in the first Principles. These Truths statht upon the universal Approbation of Mankind; a shaif all Christians may think a Mystery eviden den credible upon talse Grounds, why may not M

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hou en judge some Propositions self-evident upon

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But who set this Error about? Not the Bithe ops of the Church; for nothing cou'd be more clear posite to their Interest, than the imposing a street be believ'd on the Laity. What cou'd they be believ'd on the Laity. What cou'd they be believ'd on the Laity and Rebellion from the Church in every Province of the Christian Rea orld? They had learnt by Experience, that had be Heresies spread sastest, and were most pro-Read that those which rose up against easy Articles, nistry and few Abettors, unless they check'd Appetite, for withstood the Sallies of Sense. What made , be ople so fond of Arianism, but the Difficulty of fay Trinity? And why did Men engage so earnestly

for the Quarrel of Nestorius, but because he plain'd yet it pulling Mystery of the Incarnation?

Erro Now that of the Real Presence, constrains the pecie derstanding no less than the other two; it apmuch as inscrutable, and by consequence, is as ver-ne to fright People into Uproar and Defection. be in the not then the Pope and Clergy ( who are able refented by our Adversaries so over-fond of should and Dominion) be very ignorant, or care-Degree of their Interest, to thrust a Tenet upon Fallac it Subjects, that wou'd scare them into Rebelbe that Had the Pope a Mind to confine his Power be sur less Compass? And Bishops to dismiss their fuspe teks? This is strange Policy, and strange Selfey m legation! And a Man that can believe it. is start not to boggle at any Mystery.

nd; a that the Laity rais'd the Standard for the Real widen tence, is no more likely, than that Subjects not to one Consent, without any Hope of Interest

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or Pleasure, shou'd forge themselves Fetters, and trudge to the Gallies. Seeing therefore, the My stery of the Real Presence is so hard; that of the Figurative so easy, that it opens no Prospect of Gain or Pleasure; that Men cou'd have no good Reason to change, and that no apparent on cou'd impose on all Christians for so many Ages that no Force compell'd People; no Disputes en snar'd them; and that it was against the Intere of the Bishops and Clergy to impose it, and the Laity to receive it. Is it not impossible, the ever it shou'd have been established, had it no been as ancient as Christianity?

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# ed of the good HAP. XVIII.

The rotestants have all the Assuand rotestants have all the Assuand rance, Christ's Flesh and
Blood are really in the Sacrament, they can reasonably desire.

Have endeavour'd to prove the Real Presence by Arguments of all Sorts, and flatter my felf least) my Attempt has not been unsuccessful. thinks, the Solutions I have given those Texts h of Scripture and Fathers, which my Lord oppo-, are plaufible; and those I have borrow'd to upd it, feem evident and convincing. Protestants ppose are not of the same Opinion; at least, y make a very dazling Appearance, and tho' place not my Affertion in a state of Evidence, y run it up to that of the highest Probability. tus then for the present suppose, that neither has sprung Certainty; that it's doubtful, whe-Scripture and Fathers favour the Figurative, Real Presence (id est) either the Calvinists Catholicks. Our Advertaries furely will not com-

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For to pretend, that (notwithstanding so many not clear Passages) Antiquity evidently declares for them is to out-face plain Fact, and to judge not by the land

Motives of Reason, but of Passion.

Motives of Reason, but of Passion.

Supposing therefore, the Truth of this contested Article lyes yet out of Sight and undiscover'd; that it cannot be determin'd certainly, either by the Scripture or Fathers, it must necessarily follow that either God has thrown this important Article among Christians as a Subject of Dispute, not of Belief; or, that he has left some certain Method to come at the Truth. Now it's plain Frenzy to think, he has flung this great Point, that regard not only Faith, but Practice among the Adiaphora and that he permits us to defend the Pro and the Con: And it's open Blasphemy to affert, he commands us to believe either Side stedsastly, while both appear doubtful; for such a Command is not only unreasonable, but impossible. only unreasonable, but impossible.

This being so, what Means have we to fit for this Truth neither determinable by Scripture no lay Fathers, but the Church affembled in a Council God affures us, this is the Pillar of Truth, the Hell shall not prevail against it, and he command as to hear its Voice, and to obey its Commands and the commands are the properties.

under Pain of Damnation.

Now on whom can we rely with greater Security, than on a Body folemnly authoriz'd? White God has commission'd to instruct as his Oracle Whose Credentials are enter'd in Scripture, at which we are commanded to obey with Three and Menace.

It's certain, when Malice or Ignorance sprut Debates, our Ancestors tried the Cause at the Court; the Apostles shew'd the Way, and the Suc

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unjust accessors follow'd their Example: The Arians many er question'd its Authority, till they lost their Suit, them ben indeed they protested against it. Yet notwithmen and ing their Exception; did not Orthodox Anti-

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anding their Exception; did not Orthodox Antimitted always efteem them as Out-laws and Hereity the Church of England?

Seeing therefore (as we suppose) the present
to out.

I begin with the Council of Ephesus, received to the Church of England. And here I find the great of the seed of the Indian alway and the Fathers; nay, it's supposed to approve the Indian alway and the Father; that the Flesh of our and is not survisiving, and is the proper Flesh of the seed of the Indian always in the Divinity, and not rather vivisying, because it the Outindian always efteem them as Out-laws and Hereindians always and Hereity always efteem them as Out-laws and Hereity always efteem them as the Divinity, and not rather vivifying, because it the proper Flesh of the Word, who has Power to miner all Things, Anathema sit. And for a furmand her Explication, by Order of the Council, he had; We offer in our Churches the holy, vivifying Which the before us, is the Body of a common Man, nor Oracle to the precious Blood, but we receive them as made to proper Flesh and Blood of the Word, that Three Three Saviour witnesses, the Flesh profits nothing, it's sprut e Spirit that vivifies, because it has been made the at the oper Flesh of the Word. For this Reason, it's ac-Z 4 knowledg'd nd the

knowledged to be, and is vivifying according to thathe fa Words o our Saviour.

Now this Decree (as du Perron notes) was When the in Defence of the Sacramers made in Defence of the Sacrament, which there rece Dogm of Neftorius struck at, and the Argumental tha runs thus. The Church believes, that the Bod sere re and Blood upon the Altar after Confectation, withat the not the Body and Blood of a meer Man, but the must in very Body and Blood of the Word who vivifed above all Things. But if Christ's Humanity be not realled in united to the Word (as Nefferius pretends) it can wn: not be the proper Flesh and Plood of the Word hose I but of a meer Man, therefore it's united really Greg to the Word. Now if it be not the proper Flet hich P of the Word, we only ear the Flesh and drink that fay Blood of a meer Man: We receive by the Flesseal in and Blood no vivifying Vertue, for this comes from refence the Divinity, which cannot be eaten, but in a cond much as it's united personally to a sensible Objective up Therefore Nestorius, who separates the two Name a tures of Christ, by admitting no real Union lopy, deprives the sucharift of the Principles of Life eft (viz. the Divinity) and by confequence deferve impos reddles Anathema.

Here you have the Text and the Comment refence and the 'aint's Argument is unanswerable, supposooks, fing the Real Presence; but nothing can be more are fo weak, nay, more ev avagant, supposing the fest it gurative. For if the Westion were only a Manuren. ducation by the Operation of the Intellect, and bol by Faith; why might not Christians in the Eucha criptur rist; eat the Divinity as well as the Humanity paper the feparated as Nesterius pretended? Has not the The Understanding Power to join those Things the eal of are separated, and to separate those that are unit ugo Linted? Do not our Adversaries pretend to receive hers, the same time the Figure and the Body, tho' this

When therefore St. Cyril, and the Council suppose, rereceive the Divinity and the Humanity of Christ, nd that this cou'd not be, unless both Natures are really united, we must conclude they doted, withat they spoke of an Oral Manducation. Whence must infer with the Cardinal, that this great Counterland above 1200 Years ago, in which Cyril presied in the Name of Calestin, and God in his hose Desinitions above 600 B shops bow'd; which hich Protestants hold as Orthodox. I must infer I fay ) that this august Assembly declares for the leal in terminis, and condemns the Figurative the least in terminis, and condemns the rigurative melence by Illation. My Lord confesses, the wond Council of Nice is ours, and he may also live up that of Franckfort, for which Protestants are a peculiar Veneration, because upon a salse lopy, it condemn'd (as they fancy) Image-wortup established by the former; yet this Council composed of Bishops of all Provinces of the West, teddles not with the Nicene Doctrine of the Real tesence: Nay, as we may read in the Carolin cooks, it confirms it. Thus three Councils deolooks, it confirms it. Thus three Councils deware for the Real Presence, and the Church proth it without any open Opposition, till 1035. moun. ad ann. 1035. then Berengarius rifes up, ned boldly denies a Corporal Presence; he calls in a cripture to his Assistance, and forces the Fathers y Pappear in his Defence.

The Temerity of this Archdeacon, awak'd the sal of the most able Men of that Age; Adelman, il ugo Lingonensis, Durandus, Abbas, Lanfranck and ters, impeach this Innovator of Revolt and He-

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resy. But this wretched Sectary, now Head of a no Sm Party, pushes on his Point; he is so fond of his roud H Station, that he resolves not to be beaten out by he Swe

And now Disputes grow high, the Venom This spreads, the Breach widens, and the Church takes emn'd Cognizance of the Quarrel. In the Year 1050 Re three Conncils are assembled, at Rome, Vercell omes a and Paris; Berengarius is summon'd, but resuse le Cou to appear; he is condemn'd in Italy, Piemont and ay, ar France.

But this unfortunate Man of a true Protestan en'd at Temper, had past the Rubicon, and so accuse lest; these Assemblies of Error, instead of acknowled sishops ging his own; he pretends, that no Decree has antiationary Force against plain Scripture; that no Sensow indicate can ballance Demonstration; that he may respect to when it's a Crime to obey, and ought to words

speak, when Silence is criminal.

To compose the Disturbance and cure his Frenzy own nanno 1055, a south is assembled at Tours; here Berimes rengarius appears at the Van of his Faction; his Tho' Cause is pleaded, his Demonstrations considerd ome Prhis Doctrine condemn'd, and he recants. But w, as scarce was the Council distinist, but he relapses into his yet the former Distemper; he pretends new Lights ince m and coins new Demonstrations; he speaks louder trengal dogmatizes with more Assurance, and rants with more less Modesty and Reserve.

S Modesty and Reserve.

Anno 1059, a Council is held at Rome; he is presmost fent; his new demonstrative Things are heard; his laity, Opinion again condemn'd by 113 Bishops, and what is more by himself; and here as a Mark of an unfeign'd Repentance, he cast into the Fire Scot cours'd Book, that had seduc'd him. But all these sine that the Appearances of Sorrow and Repentance, vanishing into

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no Smoke and Vapor A disjointed Brain, and a roud Heart are seldom cur'd; and he who has tasted he Sweetness of Rule (tho' of Banditi's ) can scarce

eperfuaded to obey. This Herefiarch so often heard, so often conemn'd, and twice converted, breaks a third Time no Rebellion, and adds Perjury to Herefy. Out omes a Manisesto to justify his Conduct; he accuses he Council of Partiality, and his Judges of Injustice; ay, and Tyranny too, for obliging him to swear contradictions. A Sixth Council therefore is contradictions, his new Reasons are brought to the sest; they are found adulterate; he with all the sishops declare for the Real Presence and Transubminops declare for the Keal Presence and I ransubantiation, and against what's now Calvinism. And
ow indeed his Sorrow seem'd sincere, and his Repenmee hearty; for in the Year 88, he died with these
Words, To Day we celebrate the Feast of the Epiphany
sour Lord; he wil appear to me either (as I hope) to
nown my Repentance, or (as I fear) to punish my
simes for seducing others.
Tho' the Author expir'd, the Heresy surviv'd in
ime Proselytes; and altho' these were in Number
iw, and in Power weak, yet to make an End of
his yet moving Viner, in as at Placentia, the Church

his yet moving Viper, in 95 at Placentia, the Church mee more confirm'd the Catholick, and blasted the grangarian Doom. And that we may not think that trengarian Dogm. And that we may not think that this was a pack'd Affembly, Bertholdus in his Abridge-tent of the Council, tells us, pag. 374, there mer most 4000 of the Clergy, and above 30000 of the airy, together, with the Ambassadors of Alexis the frecian Monarch. Here (continues the Author) he Berengarian Heresy often condemn'd, was again ccurs'd, and the Catholick Doctrine confirm'd, viz. but the Bread and Wine confectated upon the Altar, are turn'd

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turn'd not only figuratively, but really into the Body

and Blood of our Lord.

Thus was the Berengarian Error terraft, the Author had fair Trials: He urg'd those Sophisms the Calvinists now press: These Fathers return'd the fame Answers we now do, and all seem'd so convincing, that not one Bishop refus'd to sign the Sen-The Decision was receiv'd by England, and the whole West.

About an hundred Years after, viz. ann. 1215, came the great Lateran Council under Innocent the of the III. Here were present the Patriarchs of Constantinople, ferusalem, and of the Maronites in Person, of Antioch and Alexandria by Deputy, and 412 Bishops; here again Transubstantiation was confirm'd, and infine, 200 Years after at Constance, and within approv

24 at Florence.

Besides, if we sail into Greece, we shall find the his Ar Greeks, tho' mortal Enemies to the Latins, agree that in with them in this important Point. For in the twelfth Age, this was the Profession of Faith they exacted of the converted Saracens. Item, I am persuaded, professional delicates the Proceedings of the Converted Saracens. fess, and believe the Bread and Wine mystically conse-crated by the Christians, and of which they partici-pate in the Mysteries, to be truly the Body and Blood of Journ Jesus Christ, as being chang'd by his Divine Vertue, the En-intellectualities & invisibilities, after a Manner that the Misurpasses all humane Knowledge, and which he alone so well fance knows. B. B. P. P. Gracolat. tom. 2. pag. 288.

In the Year 1274, Michael Palaologus, Emperor he beg of the East, together with 30 Greek Bishops, sent catch'd by their Ambassadors to Gregory the X. in the Coun- Profe cil of Lyons, a solemn Profession of Faith, in which But the Transubstantiation is expresly afferted. Labb. tom. 11. and at

pag. 966.

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Three Years after, viz. in 1277, John Veccus, Patriarch of the Imperial City, at the Head of a General Council of the Greeks, fent another conceiv'd in these Terms. We believe, that the very Bread and Wine, are transubstantiated into the Body and Blood of our Lord Jesus Christ. ibid. pag. 1036. And altho' in the following Reign, this great Man was depos'd and banish'd for making up the Union between the two Churches, yet no Point of salse Doctrine was laid to his Charge, but the Procession of the Holy Ghost from the Father and the Son. Read his last Will and Testament, apud Allatium, tom. 2. Gracia Orthodoxa. pag. 735.

Moreover, about the Year 1572, the Patriarch

Moreover, about the Year 1572, the Patriarch feremy, was sollicited by the Lutheran Divines to approve the Ausberg Confession; but contrary to their Expectation (in the tenth Chapter) he returns this Answer. The Judgment of the Holy Church is, that in the Sacred Supper after Consecration and Benediction, the Bread is by Vertue of the Holy Ghost, chang'd into the very Body of Jesus Christ, and the Wine into

bis Blood.

dence he kept with Antony de Dominis, but more by a Journey he made into Germany, fell in Love with the Errors of Calvin. At his Return, he put in for the Mitre of Constantinople, and he play'd his Cards so well, that by Simony, Sacrilege, and the Assistance of the Hollanders, he gain'd the Point. Now he begins to spread in the East, the Infection he catch'd in the West; he presents to Mr. Corneil Haga, a Profession of Faith fram'd to the Model of Geneva. But the Greeks in two Synods depose the Innovator, and at last by the Decree of the Sultan, was first banish'd to Rhodes, then to the Euxin Sea, and infine strangled. His Successor Cyril Berrhansis, together with

with the Patriarchs of Jerusalem, Alexandria, and non, twenty three Bishops, condemn his Person, and almost every Article of his new minted Profession. Les Allatius de Consensu Ecclesia. lib. 3. cap. 11. Anathema to Cyril, who taught and believ'd, that the Bread which is offer'd, and the Wine, are not chang'd by the Benediction of the Priest, and the Assistance of the Holy Ghost, into the true Body and Blood of Christ.

I know Protestants will tell me, Cyril of Berrhæs was a Papist, and besides, a mortal Enemy to Lucaris; two Qualities sufficient to impair the Credit way'd of the Synod. But supposing this, at least, the two were of Patriarchs and the 23 Bishops were Schismaticks, ame P nor do we know of any particular Animosities be- why mi tween them then and Lucaris: Had not then the Decree been conform to their Belief, in all Probability das!

they wou'd not have fign'd it.

Add to this, that Cyril of Berrhæa, was after supplanted by Parthenius, banish'd to Tunis, and strangled by the Turks. Never Man had more Reason to blast the Memory of Cyril, than Parthenius, and no levela Doubt, but his unjust Usurpation wou'd have appear'd less criminal, cou'd he with any Colour have convicted his Predecessor of Heresy. But on the convicted his Predecessor of Heresy. But on the convicted his Predecessor of Heresy. But on the convicted his Predecessor of Heresy. the contrary, this Man in a Synod of 25 Bishops eclare confirms the Sentence pronounc'd against Lucaris; he Sta By common Consent (says the Council) we disapprove for great these Articles; we cast them far from our Church as rivate full of Heresy, and repugnant to our Orthodox Reli-gion. apud Allatium de Consensu, &c. lib. 3. cap he write 11. pag. 1088. apud Labbæum, tom. 15. pag. orney

Here is the Fact, and methinks it deserves some out of Reservant. If so many Councils distant both in Time tests, and Place, are unable to settle us in a Point of Reli-ters,

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tion, supposed neither determined by clear Authority Divine or Humane: What Authority on Earth can alm a wavering Conscience? By what Means can Doubts be ended? If all these Synods, and those who receiv'd their Decrees were mistaken in the Sense of Scripture and Fathers; what Assurance have ne the next, tho' waited on by all the Conditions Protestants require, will not be overseen? Protetants will not invest it (I suppose) with the Prerotative of Infallibility, and for the Present I wave
that Question. If the past Assemblies were overtway'd by Faction, the Future may be missed; if these
were over-rul'd by Interest, this may be byast by the
same Passion; if they were trepan'd by Ignorance,
why must this be more Learned? Will a Protestant
taamine its Decree by Scripture and Fathers? But
thas! these are suppos'd to speak doubtfully of the
Matter; and then I wou'd know, how he dare withtout Arrogance and Presumption, pretend to comtrehend better the Meaning of both, than so many
housand Pastors and Doctors? Without a special
levelation, he cannot be certain his Piety is greatr, his Learning more prosound, his Desire of
Is a thousand able Lawyers and Judges, shou'd
be sclare, such is the Meaning of a doubtful Text in tants will not invest it (I suppose) with the Prero-

ps teclare, fuch is the Meaning of a doubtful Text in bright Statute-Book, who wou'd in Prudence contend bright Statute-Book, who wou'd in Prudence contend bright Statute-Book, who wou'd fet up his own private Notions against such an over-powering Authority? Or engage his whole Estate they are in the wrong, upon the Advice of one Country-Atg. wrney?

Above 10000 Bishops and Doctors, not of one, me out of divers Provinces, of different Ages and Intentes, have declar'd, that neither Scripture nor Facelliners, contain any Thing against the Real Presence; , 110

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that both the one and the others teach it: Why then shall a less Authority satisfy our Reason in one Case, and not a greater in the other? No Man will bet his I state on a single Pettisogger's Advice against the gnant Resolve of a thousand Lawyers. Why therefore, shall a Man stake his Soul, that a petty London Conventicle has chopt upon the true Sense of Scripture and Fathers, and that all foremention'd Councils have overlook'd it?

But it's amazing, that those who will not believe what A the Real Presence upon so cogent Grounds, shou'd that stedfastly embrace the Figurarive upon so impro- otes, the bable ones. Till the Year 1518, the Christian World entlem own'd the Real Presence, then starts up a proud ore configuration of the Fryar in Saxony, who to vent his Spleen assails the Fat. Church. An Apostat Swizzer tollows the Dance; he tason prostructes his Character for Libertinism, and deserts like the bis Religion for a Wife of the Saxony. his Religion for a Wife, he fets up the Figurative indon? Presence for an Article of Faith, and banishes the or in the Real, as a damnable Error. This Itch of Innovation croft the Channel, and landed in our Island. A ow it's Convocation is pack'd of impieus Renegadoes, to m of model Religion by the Scripture of Senfuality or ince, Faction; Cranmer sits at the Head of this monstrous ouncils functo, and his Crimes fitted him for the Post. For tofe Ir he squar'd his Faith by the Times, and forc'd his a scare Conscience to truckle to his Interest. First a Papist, o' Factorial then a Schismatick; a Lutheran in Germany, a Calcutest winist in England: Once more a Papist to save his ou'd has Lite, and lastly a Heretick to retrieve his Honour shop of the was in a Word, any Thing without, and not the thing within. This wretched Cabal falls upon a Resident formation, and frames Articles by the intallible Dist is the Cates of Court Inspiration. The greedy Courties Real receive its Definitions; the Remainder of Chameries Churchest Chu receive its Definitions; the Remainder of Chanterie Chur and Hospitals, are their Motives of Credibility, and tempts the

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Price of their Apostacy. The Pope is made Anbrist; the Church a Harlot; the Sacrament of the har falls into a Figure; Transubstantiation is regnant to plain Scripture, and the Nature of a Sa-

ament, and the Subjects of England must acknow the it agreeable to the Word of God.

Now I ask a Protestant, whether it be more secure adhere to a brace of Convocations, tho' stamp'd than Be it Enacted, than to ten Councils conven'd by wful Authority? They carry it in Number I am sure, that if we poll, and lay the Issue upon Plurality of otes, the Day is ours. To pretend the Convocation on the mtlemen were more learn'd, and by Consequence, ore competent Judges of the Sense of Scripture I Fathers, is to obtrude a bold Affertion for a sason, and to argue without Proof. Did Faction pason, and to argue without Proof. Did Faction ide the transmarine Divines, and Sincerity the mdon? Presumption stands quite the other Way. In those Councils were Bishops of all the Western povinces, and in some, many of the Eastern also, low it's ten times more probable, that a Convention of one Nation conven'd under the Eye of the mice, may be over-rul'd by Fear or Hopes, than souncils compos'd of Men of different Kingdoms, sofe Inclinations seldom live the same Way, and ofe Inclinations feldom lye the fame Way, and Faction may possibly prevail, and draw in the lattest Part even in this Case, yet that the same wild happen ten Times together, and not one single thop oppose the Torrent, nor protest against eight the Violence or Intrigues of the leading Party, I presume, morally at least, impossible. Now is is the true State of those Synods that confirm'd Real Presence; they pretended not to new-model that Church, but to confirm its Doctrine against the tempts of Innovators. tempts of Innovators.

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But on the contrary, our Convocation-Men have declar'd War against the Church; some had vaulte over the Walls of their Monasteries, and broke their Vows to God to plight their Faith to Ladies all sear'd Punishment, or hop'd some Reward. No it's more likely, People in those Circumstance shou'd prevaricate and define by the Interest of Sel preservation or Prosit, than those that lay not under any such Apprehensions or Prospect. Insine, sur possing the Point in Hand neither determinable to clear Scripture or Fathers, it's clear, Men ought Prudence, rather adhere to the Definition of some Councils, than of one petty Convocation. For what ever can be brought by Protestants to less their Authority, may derogate from the Authority of this, and many Things may be offer'd in the Favour, that cannot plead for this. It's therefore more secure to prosess the Real Presence, than deny it. Will a Protestant tell me, tho' the Motiv for the Real Presence are more pressing than the sees also the seal of t quence, that neither the Presence, nor Non-pres, are sence are Articles of Faith; that he is as found by Direction who denies it, as he who professes it. No in. It Christian who denies it, as he who professes it. No this Principle leans to Latitudinarianism; and who siptur soever can heartily persuade himself it holds in the some Matter, may easily stretch it to others. But if so commands to believe one Side, then that must profe more credible than the other, for Faith is an Action. Reason. Now who can with Reason chuse one Side or before the other, unless that Side has a greater A the stretch that side has

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Revelation? And because God requires a firm and ble Faith, the Side he commands to believe must evidently credible. Seeing therefore, God commods us to believe one Side, and the Motives for Real Presence are infinitely greater, than those the Figurative; it follows, that they render the all Presence evidently credible. And what can a Man Prudence require more satisfactory? For the Questidence, and excludes the Possibility of doubting: the Object of this lyes out of Sight, and tho' the otives are prudential, they are not evident. They clude prudent Doubts, but admit those that are unsafonable.

Nay Protestants pretend, that Divine Faith is only lit on a moral Certainty. Now either we have such Certainty of this Arricle, or of none in our Creed-

Nay Protestants pretend, that Divine Faith is only ist on a moral Certainty. Now either we have such Certainty of this Article, or of none in our Creed. is is my Body, stands on Record, the Text has en put to the most severe Examine, almost in all aces, and in all Ages; it has been examin'd not ly in Provincial Councils, but in General Assembles also, not only in the West, but in the East also: et nemine contradicente, the Votes of all stood contrally for the Real Presence, not one Bishop opin'd rithe Figurative. If so many, so solemn Sentens, are unable to settle us in a moral Certainty, the my Divinity of the Son of God is not morally cermipture, nor is it better supported by Authority of shops, or universal Consent of Christians. Here I end, I have examin'd what our Adversaries

Here I end, I have examin'd what our Adversaries posse, and expose our Grounds to their Considention. I hope they will peruse them without Prejute or Passion: These never represent Things in the own Colours. The Matter is of Concern, therefore deserves Thought and Reslexion. Let

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not the Abstruseness of the Mystery scare you: God' Omnipotence is of a larger Extent, than our Com prehension; it can do what we are unable to under stand. Were we to believe nothing but what we un derstood, our Creed wou'd shrink into a small Com pass: We must dash out the Creation, Trinity, an Incarnation; for who can dive to the bottom of the deep Mysteries? Yet Protestants believe these, the force Reason to bow to God's Veracity, and think unjust to raise it above its Author. Let them tak atin God's Word in one Case as well as in the other. The is my Body, is as plain, as Verbum Caro factum eft me And the Difficulties that wait on That, are no greate than these that accompany This. Infine, were a nun the Articles of Faith easy, our Obedience wou'db imperfect, and our Merit less. God has reveal Things obscure to the Understanding, as he has for bid those that are agreeable to Sense; that our two most noble Faculties might pay him Homage; the nob our Merits might be greater in this World, and or miner Glory in the next.

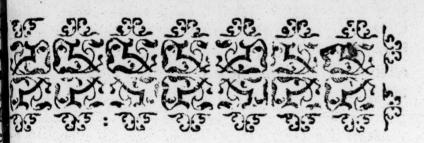
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atin Texts out of the Authors mention'd in the 6th Chapter, num. 23. and 24.

RIGENES in num. Hom. 26. Dicant ergo nobis, quis iste populus est, qui in usu habet guinem bibere? Hæc erant, quæ in Evangelio entes ii, qui ex Judæis Dominum sequebantur, dalizati funt, & dixerunt: quis potest manducare nem & Sanguinem bibere? Sed populus Chrius, Populus fidelis, audit hæc & amplectitur, equitur eum, qui dicit, nisi manducaveritis Carmeam &c. Bibere autem dicimur Sanguinem isti, non solum Sacramentorum ritu, sed cum ones ejus recipimus in quibus vita confistit sicut dicit. Verba qua locutus sum Spiritus & vita sunt.

stor Sermonis de Cana Domini. Quia non crent, nec poterant intelligere abierunt rctro, horrendum iis, & nefarium videbatur vesci hucarne, existimantes, hoc eo modo dici, ut em ejus elixam, vel affam, sectamque memm edere docerentur; cum illius personæ caro, fi

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si in frusta partiretur, non omni humano generate Sa posser sufficere; sed in Cogitationibus hujusmoo sciunt Caro non prodest quicquam; quia sicut ipse exposu obis si Verba Dec Spiritus, & vita sunt. nec carnalis sensu ad intellectum tantæ profunditatis penetrat, nisi side Basili accedat.

Idem. De Orat. Dom. Panis vitæ Christus est; Panis hic omnium non est: Sed noster est. Et que so dic modo dicimus Pater noster: Quia intelligentium, Geum s credentium Pater est; Sic & Panem nostrum voc mus; quia Christus noster (quia Corpus ejus contin gimus) Panis est. Hunc autem Panem dari nobi Nico quotidie postulamus: nè qui in Christo sumus, gunt, & Eucharistiam jure communicationis acc piunt: Ita contra timendum est, & orandum, Epiph dum quis abstentus separatur a Corpore Christi proamus cul muneat a salute, comminante ipso & dicerplus mi nisi ederitis carnem Filii hominis & biberitis e ccurri Sanguinem &c.

Hilarius lib. 8. de Trinita. pag. 58. De naturais Vin enim in nobis Christi veritate, quæ dicimus, i ab eo discimus, stulte atque impie dicimus. I Anto enim ait Caro mea verè est esca & Sanguinis meus vereit l'est potus & c. de veritate carnis, & Sanguinis non un mo relictus ambigendi locus: Nunc enim, & ipsius Dipis, mini professione, & side nostra verè caro est, pod a

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trè Sanguis est. Et hæc accepta atque hausta, id obis fit.

Basilius Epist: ad Casariam Patritiam: tom. 3. pag. 19. Eam ad sæpè Eucharistiam sumendam sic ex-tat Communicare sanè quotidie, & sumere Sanctum forpus, & pretiosum Sanguinem bonum est & utile of dicente: Qui manducat meam carnem & bibit teum sanguinem habet vitam æternam..

Chrysostomus in Homilia 45. in cap. 6. 70an. Ita Nicodemus perturbatus est, inquiens, quomodo totest homo iteratò in ventrem matris suæ intrare, tem & hi nunc perturbabantur dicentes, quomodo otest hic carnem suam dare ad manducandum? Il lam si hoc inquiris, cur non idem in quinque Palum miraculo dixisti, quomodo eos in tantum auxit? Il luia tunc saturati non curabant considerare miralum. Sed res ipsa tunc docuit, inquies. Ergò ex to & hoc credere oportuit sacilius sactu esse.

Epiphanius Hares. 55. pag. 472. Cum itaque Abra-mamus octogesimum octavum, vel nonagessimum, alus minus, ætatis annum ageret, ei Melchisedechus eccurrit, ac Panem ipsi, ac Vinum protulit. Quo acto mysteriorum significationes adumbravit, quæ Domini figuram exprimebant, qui dixit Ego sum Parais Vivus &c.

Antor de Sacram. lib. 4. Cap. 5. Qui manducarerit hoc Corpus fiet ei in remissionem peccatorum: on morietur in æternum. Ergo non otiose cum ac-Dipis, tu dicis Amen, & jam Spiritu confiteris, pod accipias Corpus Christi. Augustinus

Aa 4

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Augustinus de Peccat. meritis, & Remiss. Cap. 20. caro, Dominum audiamus (inquam) non quidem de hoc dit (air Sacramento Sancti lavacri dicentem, sed de Sacra, viia. mento Sanctæ mensæ suæ, quò nemo nisi ritè Baptizatus accedit. Nisi manducaveritis carnem meam & Max & biberitis Sanguinem meum non habebitis vitam in Nisi qu vobis.

Theophilus Alexandrin. lib. 2. Pasch. Nec vanitatem dicit; appellamus Substantiam Corporalem: Ut ille æstimat, mandu aliis verbis in Manichæi scita concidens, nè & Christi Corpus subjaceat vanitati cujus edulio satura- Leo ti, meminimus quotidie verba dicentis. Nisi qui Nam manducaverit carnam meam , & biberit Sanguinem flii bo meum non habebit Partem meam.

Gregorius Nissenus Homil. 8. in Ecclesiasten. Prop- winis tereà nobis seipsum comedendum proponit, is le cre qui semper est, ut cum ipsum in nobis acceperimus, wibus illud fiamus, quod ille est, dicit enim, Caro mea verè & cibus, & Sanguis meus verè est potus.

Primasius in Epist. ad Hebra. BB. PP. Seculi 6ti. ta co. part. 2da. In cujus ordine Melchisedeci Sacerdonii Eva Christus factus est Sacerdos, non temporalis, sed nea es æternus, nec offerens victimas legales, sed instar illius Panem & Vinum, carnem scilicet suam, & San- Dan guinem, unde dixit; Caro (inquiens) mea verè est erò [ cibus & Sanguis meus, verè est potus,

Gaudentius Brixiensis. Tract. 2. ad Neoph. Ergo in it. H hâc veritate quâ fumus, unus pro omnibus mortuus angui est: Et idem per singulas Ecclesiarum domos in My- luxo: sterio Panis & Vini reficit immolatus, vivificat cre- im & ditus, consecrantes sanctificat consecratus: Hæc agni

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earo, hic Sanguis est. Pans enim qui de Cœlo descendit (ait) Panis quem ego dabo, caro mea est pro sæculi vità.

Maximus Taurinensis Homil. de Dom. in Ramis.
Nisi quis manducaverit carnem meam, & biberit meum sanguinem, non habebit vitam in semet ipso: Sed potius, pse cibus in Judicium convertetur, sicut Apostolus icit; Qui manducat & bibit indigne fudicium sibi nanducat & bibit.

Leo Magnus de Tejunio 7mi mensis Sermo. 6. Nam Nam dicente Domino, Nisi manducaveritis carnem slii bonrinis, & biberitis ejus Sanguinem, non habebitis mam in vobis, sic Sacræ mensæ communicare debetis, ut nitul prorsus de vernate Corporis Christi, & Sanguinis ambigatis. Hoc enim ore sumitur, quod corpie creditur, & frustia ab illis responditur, Amen; a mibus contra illud quod accipitur, disputatur.

Hesvehius in Levit. cap. 22. lib. 6. Quando ergò achrumis, quis poenitentiæ ablutus fuerit: tunc santa connedet; quia Panis eius est ille de quo Dominus a Evangeliis dicebat; & Panis quem ego dabo caro dea est.

Damascenus lib. 4. de Fide Ortho. Cap. 24. Necestro Panis & Vinum Corporis Christi sigura sunt. absit enim hoc) Verum ipsummer Domini Corpus Divintare affectum. Quippe cum Dominus ipse dixent. Hoc est, non Corporis signum, sed Corpus, necestro signum, sed Sanguis, & prius adhuc ad adeos Sermonem habens. Niss manducaveritis carem & caro enim mea verè est Cibus & c.

Concil.

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Concil. Ephesinum in declarat. 22. Anathematism. Siquidem Communis caro vivisicare non potest: & hoc Salvator ipse testatum facit: Caro, inquiens, non prodest quicquam. Quia enim Caro Verbi facta est propria, ob id intelligitur, & est vivisica.

Concilium Cabilonense 2 dum Cap. 46. In perceptione Corporis & Sanguinis Domini magna dissertio adhibenda est. Cavendum est enim, nèssi nimium in longum differatur ad perniciem anima pertineat, dicente Domino. Nissi manducaveritis carnem Fili hominis & biberitis ejus Sanguinem & c.

Autor 5. Homili. de Pascha: Creditus Eusebius Emesenus. Homil, 5. Unde meritò cælestis confirmat autoritas Caro mea Verè est Cibus, & Sanguis meus Verè est potus. Recedat ergò omne insidelitatis ambiguum. Qandoquidem, qui auctor est muneris, est testis Veritatis. Nam invisibilis Sacerdos visibilis creaturas in substantiam Corporis & Sanguinis sui secretà potestate convertit. Ita dicendo, Accipite, & comedite hoc est Corpus meum.

## Out of Councils.

Concilium Ephesinum in declara. 11. Anathematis. Sanctum ac vivisicum, in cruentumq; in Ecclessis sacrificium peragimus Corpus quod proponitur, similiter & pretiosum Sanguinem non communis, nobisque similis hominis cujuspiam esse credentes, sed potius tanquam proprium Corpus essectum, & Sanguinem

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guinem etiam Verbi, quod omnia vivisicat accipientes. Si quidem communis Caro vivisicare non potest. Et hoc salvator ipse testatum facit. Caro (inquiens) non prodest quicquam. Quia enim Caro, Verbi sacta est propria obid intelligitur, & est vivisica: Quemadinodum Salvator ait, Sicut me misit vivens pater, or ego vivo propter patrem, or qui manducat me, or ipse vivet propter me.

Concilium Nicen. 2. apud Labb. pag. 447. Sicut ergo Corpus Christi quod secundum naturam sanctum est, utpote divinitus sanctissicatum: Ita manisestum est, quod adoptione (id est) ipsa Imago ejus sancta est, utpote per quamdam gratiæ sanctissicationem sanctissicata: Hoc enim & mercatus est, ut diximus, Dominus Jesus; ut sicut carnem, quam suscepit, proprià, secundum naturam, sanctissicatione ex ipsa unione deissicavit: Similiter & Eucharistia panem non ut salsam imaginem naturalis carnis per Sancti Spiritus adventum sanctissicandum divinum Corpus sieri voluit, mediante Sacerdote: Qui oblationem de communi separans ad sanctissicationem pertingere facit.

Ibid. pag. 435. Fecit enim iste talis imaginem, nominans eam Christum, & est nomen quod est Christus, Deus & Homo: Ergo & imago Dei & hominis: Itaque aut circumscripsit, secundum quod visum est vanitati suz, in circumscriptionem Deitatis circumscriptione creatæ carnis: Aut consudit incontusibilem unitionem illam, consusionis iniquitatem incurrens; duas blasphemias ex hoc, Deitati applicans per circumscriptionem, & consusionem. Eisdem ergo & is qui adoravit, blasphemiis submittitur: Et væ utrisque consimile; quia cum Ario & Dioscoro

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& Eutychete atque cum Acephalorum hæresi erral verunt.

## Numerous Texts out of the same Authors.

Origenes, Hom. 7. in Levit. Si enim quasi carnales ista suscipitis, lædunt & non alunt, est enim & in Evangeliis litera quæ occidit non solum in vetere testamento occidens litera deprehenditur, est & in novo litera quæ occidit eum qui non spiritualiter quæ dicuntur, adverterit. Si enim secundum literam sequaris hoc ipsum quod dictum est, nisi manducaveritis carnem meum, &c. occidit hæc litera. Vis tibi & aliam de Evangelio proferam literam? Qui non habet, inquit, gladium, vendat tunicam suam; & emat gladium: Ecce & hæc litera Evangelii est, sed occidit.

Idem. Tract. 35. in Matth. Considera autem, si potes omne verbum, quod profitetur quocumque modo doctrinam Dei dicere principem esse Sacerdotum: Cum sint autem multa falsorum dogmatum verba quasi Saeerdotes Dei. Ibid. Panis iste quem Deus Verbum Corpus suum esse fatetur, verbum est nutritorium animarum.

Idem. Hom. 5. in div. loc. Evangelii. Quando sanctum cibum, illudque incorruptum accipis epulum, quando vitæ Pane & poculo frueris, manducas & bibis Corpus & Sanguinem Domini. Dominus sub tectum tuum ingre-

hunc hunc ingred

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do in in Cacui cui cui verit.

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& Sa datur confi Corp Don rat,

dices ut n ingreditur. Et tu ergò humilians te ipsum, imitare hunc Centurionem, & dicito. Domine non sum dignus, ut intres sub testum meum. Ubi enim indignè ingreditur, ibi ad judicium ingreditur accipientis.

Origenes, in cap. 15. Matth. Quod sanctificatur per Verbum Dei, & obsecrationem, non suapte natura sanctificat utentem. Nam si id esset, sanctificaret, etiam illum, qui comedit indigne Domino:

Autor Serm. de Cana Dom. apud Cyprian. Panis iste quem Dominus Discipulis porrigebat non effigie, sed naturâ mutatus omnipotentia Dei sactus esse Caro.

Cyrill. Hieref. Catech. Mystagog. 4. Aquam aliquando in vinum mutavit, quod est Sanguini propinquum in Cæna Galilææ solâ voluntate, & non erit dignus cui credamus, quod vinum in Sanguinem transmutaverit.

Idem ibidem. Cum igitur Christus sic assirmet, atque dicat de pane, hoc est Corpus meum, quis deinceps audeat dubitare? Atque eodem quoque consirmante, & dicente, hic est Sanguis meus: Quis, inquam, dubitet & dicat non esse illius Sanguinem.

\*\*Martin Martin Martin

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Sanguinem. Hoc sciens & pro certo habens Panem hunc apparentem non esse Panem, etsi gustui Panis videatur. Sed esse Corpus Christi; & Vinum apparens non esse Vinum etiamsi gustus hoc volit, sed esse Sanguinem Christi.

Epiphan. adv, Hares. lib. z. pag. 592. Quare und cum corpore translatus Enoch mortem omnino non vidit. Siquidem vivo adhuc ac spirante corpore præditus spiritali, mox non animali propter illam Trannationem degit. Deinde idem dicit de Elia.

Idem. in Anchor. Et voluit per gratiam dicere, hoc meum est, hoc, & hoc & nemo non fidem habet sermoni, qui enim non credit, esse ipsum verum; ficut dixit, is excidit à gratia & salute.

Ambros. de Fide. lib. 4. cap. 5. Caro enim mea vera est creatura, & Sanguis meus verè est potus. Carnem audis; Sanguinem audis; mortis dominicæ facramenta cognoscis. Et Divinitati calumniaris. dicentem ipsum, quia Spiritus carnem & ossa non habet: Nisi autem quotiescumque sacramenta sumimus, quæ per facræ orationis mysterium in carnem transfigurantur, & Sanguinem mortem Domini annunciamus.

Idem, De us qui myst. Init. c. 9. Probemus hoc non esse, quod natura formavit, sed quod benedictio consecravit, majoremque esse vim benedictionis, quam naturæ quia benedictione, etiam natura ipla mutatur.

Idem ibidem. Potior est enim lux quam umbra, veri- Chris tas quam figura: Corpus autoris, quam Manna de & qu Czlo,

guod ( rest, at pro fed qu esse b etiam Exam Quod conve ubi ve menti citur. o fa gitur erat, trant mutai utamu mus : Domi quæri

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Calo. Fortè dicas, aliud video, quomodo tu afferis, guod Corpus Christi accipiam; & nobis adhuc supeest, ut probemus. Quantis igitur utimur exemplis, probemus hoc non esse, quod natura formavit. led quod benedictio consecravit, majoremque vim esse benedictionis, quam naturæ quia benedictione tiam ipfa natura mutatur. (Then producing various Examples of wonderful Changes, he goes on thus.) Quod si tantum valuit humana benedictio, ut naturam converteret, quid dicemus de consecratione divina ibi verba Domini Salvatoris operantur? Nam Sacramentum istud quod accipis, ..... Christi sermone conficitur. De totius mundi operibus legisti, quia ipse dixit, o facta sunt: Ipse mandavit & creata sunt. Sermo gitur Christi qui potuit ex nihilo facere quod non trat, non potest ea quæ sunt in id mutare, quod non rant? Non enim minus est novas rebus dare quam nutare naturas. Sed quid argumentis utimur? Suis mamur exemplis. In Incarnatione, mysterii astruanus veritatem. Nunquid usus naturæ præcessit cum Dominus Jesus ex Maria nasceretur? Si ordinem quærimus viro mixta sæmina generare consaevit. Liquet ergo, quod præter ordinem naturæ Virgo geperavit, & hoc quod conficimus corpus ex Virgine oft. Quid hic quæris naturæ ordinem in Christi corpore, cum præter naturæ ordinem sit ipse Dominus esus partus ex Virgine.

n Lib. 6. de Sacram. inter Opera Ambrosii. Sea forte dicas, quomodo vera? Qui similitudinem video, non video Sanguinis veritatem.

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Idem Lib. 3. de Spir. S. cap 12. pag. 403. Per scaellum Terra intelligatur, per Terram autem Caro Christi, quam hodie quoque in mysteriis adoramus, de & quam Apostoli, ut supra diximus, adoraverunt.

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Autor Lib. de Sacram. lib. 6. cap. 1. inter Opera is fit Ambrefii. Sicut verus est Dei Filius Dominus noster bretic Jesus Christus, non quemadinodum homines per gratiam, sed quasi ex Substantia Patris. Ità vera Caro In Sp (ficut ipse dicit) quam accipimus & verus ejus San- Dicit guis est potus. Sed forte dicas, quod dixerunt tunc Hoc temporis Discipuli audientes dicentem, Nisi quis manducaverit carnem meam, &c. forte dicas quomodo vera? Quia similitudinem vides, non vides Sanguinis veritatem. Primo omnium dixi tibi de sermone Christi, qui operatur, ut possit mutare & convertere instituta naturæ.

Idem Lib. 4. cap. 4. Tu forte dicis meus panis est usitarus, sed panis ille panis, est ante verba Sacramen. torum; ubi accesserit consecratio, de pane sit caro Christi. Hoc igitur astruamus. Quomodo potest qui panis est, Corpus esse Christi consecratione? Consecratio igitur quibus verbis est? Et cujus sermoni- mider bns? Domini Jesu ...... Ergò sermo Christi hoc con- ed qu ficit Sacramentum. Quis sermo Christi? Nempe erbui is quo facta sunt omnia. Justit Dominus, & factum te b est Cælum, &c. ..... Vides ergò quam operatorius ppar fit sermo Christi. Si ergo tanta vis est in sermone Domini Jesu ut inciperent esse quæ non erant; quanto Iden magis operatorius est, ut sint quæ erant, & in aliud etum commutentur. Cælum non erat, Mare non erat, inscii Terra non erat. Sed audi dicentem, Ipse dixit & dostia sasta sunt, ipse mandavit & creata sunt. Ergò tibi mister ut respondeam, non erat Corpus Christi ante Confecrationem, sed post Confecrationem dico tibi quod a cib jam Corpus est Christi. ..... Ergò didicisti quod ex pertè Pane Corpus siat Christi, & quod Vinum & Aqua Nam in calicem mittitur; sed fit Sanguis Consecratione anir verbi Cælestis. Sed fortè dicis, speciem Sanguinis sanguinon video, sed habet similitudinem. Sicut enim mor- à & r UŞ

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371 is similitudinem sumpsisti, ita etiam similitudinem retiosi Sanguinis bibitis ut nullus horror cruoris sit. Ergo non otiosè cum accipis tu dicis Amen; Jam Spiritu confiteris quod accipias Corpus Christi. Dicit tibi Sacerdos, Corpus Christi, tu dicis Amen.
Hoc est, Verum.

Greg. Ny ff. Orat. Catechet. cap. 37. Oportet confierare, quomodo fieri potuerit, ut unum illud Corus, quod tam multis fidelium millibus in universo bibe terrarum semper distribuitur, totum per partem it in unoquoque, & ipsum in se totum maneat?

Idem ibidem. Recte ergo nunc quoque Dei verbo inctificatum panem in Dei verbi corpus credo transmutari. Et hic similiter panis sicut dicit Apostolus anctificatur per verbum Dei & orationem; non eo midem quod cibo mediante in verbi Corpus evadat; ed quod statim a verbo in Corpus transmutatur per e erbum, Hoc est corpus meum. Hæc autem dat vir-ne benedictionis in illud transelementata eorum quæ pparent, naturâ.

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do Idem Orat. 2. de Resurrect. Christus præveniens im-id petum Judæorum, & sententiam Pilati, arcano sa-, inficii genere, hominibus invisibili seipsum obtulit bi sistens, & facrificium pro nobis Sacerdos simul bi sistens, & Agnus Dei qui tollit peccata Mundi. n- Ruomodo hoc? Tunc quando Corpus fuum mortale od cibum, & Sanguinem in potum præbuit, tunc ex perte declaravit Agni sacrificium jam esse perfectum. na Nam victimæ Corpus non est ad edendum idoneum, ne animatum sit: Quare cum Corpus edendum, & nis languinem bibendum Discipulis exhibuit, jam arcaor à & non aspectabili ratione Corpus erat immolatum.

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Gaudent. Brixienf. Tract. 2. in Fxod. Nam cum Pal Ch nem consecratum, & Vinum Discipulis porrigebat, fic ait. Hot eft corpus meum : Hit eft sanguis meus. Credamus quæso, cui credidimus. Nescit menda. cium veritas.

Idem ibidem. Ipse naturarum Creator & Dominus; qui producit de terra Panem, & Panem rursus (quia potest, & promisit) efficit proprium Corpus.

Chrysoft. Hom. 82. in Matth. Quia multa & magna de hoc (de Eucharistià) antea illis dixerat: ..... ete-præse nim sufficienter de illo àudierant.

Idem Hom. 46. in Foan. Quomodo dixit, Caro non my fte prodest quidquam? Hoc non dixit de sua carne (absit k ma sed de iis, qui hoc carnaliter intellexerunt.

Idem ibidem. Qui manducant Corpus Domini impulue so râ conscientià, idem merentur supplicium, quod ii qui clavis id confixerunt.

Idem Hom. 83. in Matth. 26. Cogita quanta indignessic natione adversus proditorem, & crucifigentes mos nos vearis. Vide ergò ne & tu quoque Corporis & San obis o guinis Christi reus efficiaris. Illi Sacrosanctum Corporpu pus trucidarunt, tu post tanta beneficia sordida su cit, scipis animâ.

Idem ibidem. Quis loquetur potentias Domini, au anduc ditas faciet omnes laudes ejus? Quis pastor unquan propriis membris oves nutrivit? Et quid dico pastor Idem Multæ matres sæpe aliis nutricibus infantes dederunt locis Ipse verò non ita. Sed ipse nos sanguine proprio ne d'uni trit, & per omnia se nobis conglutinat.

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Chrysoft. hom. 24. in 1. ad Cor. Valde fideliter, & terribiliter dixit. Hoc est enim quod dicit. Hoc quod in calice est, illud est quod fluxit e latere. Et infra. Quando iplum vides jacens ante te, dic tibi ipsi ...... hoc Corpus clavis confixum, flagellatum non tulit mors. Sol videns hoc Corpus crucifixum radios averit. Et infra. Hoc Corpus etiam jacens in præsepio reveriti sunt Magi, & cum multo metu adoravetunt. Imitemur ergo vel Barbaros, nos Cælorum cives. Nam illi quidem cum in Præsepio vidissent & in Tuzurio, neque tale quidquam vidissent, quale tu nunc, um magna accesserunt reverentia, tu autem non in Præsepio vides, sed in altari. Non solummodo hoc plum Corpus vides, ficut illi. Sed nosti ejus virtuem. Et infra. Hic Terram tibi Cælum facit, hoc witerium. Nam quod est ibi omnium preriofishimum, maxime honerandum, hoc oftendam tibi firum in sinum. .... Neque solum vides sed etiam tangis, neu ue folum tangis, sed etiam manducas.

Idem Hom. 46. in Joan. Non solim per dilectionem, de reipså in illam carnem convertimur. Per cibum lig tessicitur quein nobis largitus est. Cum enim suum nobi nos amorem indicare vellet per Corpus suum, se an obis commiscuit, & in unum nobiscum redegit, ut lor lorpus cum capite uniremur. .... Quod Christus suit, ut nos majore charitate constringeret, & ut um in nos ostenderet desiderium, non se tantum deri permittens desiderantibus, sed & tangi, & anducari & dentes carni sue insigi.

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Idem Hom. 17. in cap. 9. ad Hebr. Quoniam multis locis offertur, multine sunt Christi? Nequaquam; d'unus ubique Christus. Qui & hic est plenus; & Bb 2 illic

374 J illic plenus, unum Corpus. Quomodo ergo multis in locis oblatus unum est Corpus, & non multa corpora; ita etiam unum est facrificium. Et Lib. 3. de Sacerd. O miraculum! O Dei benignitatem! qui cum Patre furfum sedet, in illo ipso temporis articulo omnium manibus pertractatur.

Chrysoft. Hom. 24. in Matth. Hoc corpus etiam jacens in Præsepio reveriti sunt Magi. --- Et cum multo metu & tremore adoraverunt. Imitemur ergò Barbaros nos Calorum cives.

Idem, Lib. 6. de Sacerd. Cum autem ille (Sacerdos) Spiritum Sanctum invocaverit sacrificiumque illud horrore & reverentia plenissimum perfecerit & com-telle munem omninm Dominum continuè manibus pertra- mac ctat. ..... Tunc Angeli adstant Sacerdoti & cælestium Potestatum universus ordo clamat, & locus circa Altare impletur in honorem ( 78 Keiners) mina illius qui immolatur. Id quod credere abunde licet; suur ex tanto illo facrificio, quod ibi peragitur. Ego ve-quod rò & commemorantem' olim quendam audivi, cum diceret senem quendam, virum admirabilem, ac cui Id revelationum mysteria multa divinitus detegi solerent, valea sibi narrasse, se tali olim visione dignum habitum Chri Deo esse, ac per illud tempus, quidem de repente multi Angelorum multitudinem conspexisse (quatenus hu mano manus aspectus ferre poterat) candidis vestibus indu torum Altare ipsum circumdantium; denique sic ca Ide pite inclinatorum, ut si quis milites rege præsent mini videat. Et ego credo.

Idem, Hom. 83. in cap. 26. Matth. Credamus igitu ubique Deo, & nihil contradicamus, etiamsi quo dicitur, videatur contrarium nostris ratiocinationibu nose

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& sensibus. Sed ejus verbum sit potentius & ratiocinationibus & sensibus. Sic in mysteriis faciamus, non solum respicientes, quæ ante nos jacent, sed verbis ejus attendentes. Verbum ejus fallere non potest, sensus verò noster facile decipit; illud nunquam sefellit, ille sæpè fallitur. Cum ergo verbum dicat, Hoc est corpus meum: Persuadeamur & credamus & intellectus oculis illud aspiciamus, nihil enim sensibile dedit nobis Deus.

August. Tract. 27. in Joan. tom. 9. O Domine, magister bone! Quomodo Caro non prodest quidquam? Cum tu dixeris, nisi qui manducaverit carnem meam, &c. Quid est ergo Caro non prodest quidquam? Non prodest quicquam, sed quomodò illi intellexerunt, quomodò in cadavere dilaniatur, aut in macello venditur. Non quomodò spiritu vegetatur.

Idem, Tom. 2. epist. 162. pag. 281. Tolerat ipse Dominus Judam, Diabolum, Furem, & venditorem et; suum. Sinit accipere inter innocentes Discipulos, quod fideles norunt pretium salutis.

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Idem, Tract. 27. in Joan. Hoc totum ad hoc nobisent, valeat dilectissimi, ut Carnem Christi, & Sanguinem Christi, non edamus tantum in sacramento, quod & multi mali; sed usque ad participationem spiritus hu manducemus, & bibamus.

ca Idem, Lib. 5. contrà Donatist. cap. 8. Corpus Doent mini, & Sanguis Domini nihilominus erat etiam illis, quibus Apostolus dicebat, Qui manducat indigne, judicium sibi manducat & bibit.

quo Idem, Lib. 21. de civ. Dei. cap. 25. An hi qui criminosè vivere perstiterunt privilegio sacramentorum possint Bb 3 aterni aterni supplicii pænam evadere. Hi funt aurem, qui hanc liberationem, nec omnibus habentibus facramentum Baptismatis, & Corporis Christi, sed folis Catholicis quamvis male viventibus, pollicentur. Quia non folo, inquiunt, sacramento, sed reipsa manducaverunt Corpus Christi in iplo scilicet ejus corpore constituti. De quo corpore ait Apostolus, unus panis, unum corpus multi fumus. Qui ergo est in ejus corporis unitate (id est) Christianorum compage membrorum, cujus corporis sacramentum sideles communicantes de Altari sumere consueverunt, ipse vere dicendus est, manducare Corpus Christi, & Bibere Sanguinem Christi. Atque per hoc Hæretici & Schismatici ab hujus unitate Corporis separati, posfunt idem percipere Sacramentum, sed non sibi utile, imo verò noxium, quo judicentur gravius, quam vel tardius liberentur. Non enim funt in eo vinculo pacis, quod illo exprimitur facramento. ..... In his enim perseverando usque in hujus vitæ finem, non utique dicendi sunt, (mali viri Catholici) perseverare usque in finem, quia in Christo perseverare, est in ejus side perseverare. Que sides, ut eam definit, Apostolus per dilectionem operatur. Nec ifti ergò (mali Catholici) dicendi sunt manducare Corpus Christi, quoniam nec in membris computandi sunt Christi. Ut enim alia taceam, non possunt simul esse & membra Christi, & membra meretricis. Denique ipse dicens qui manducat meam carnem, &c. Oftendit quid fit non facramento tenus, sed reverâ Corpus Christi manducare, & ejus Sanguinem bibere. Hoc est enim in Christo manere; ut & in illo maneat & Christus. Sic enim hoc dicit, tanquam diceret, qui non in me manet, & in quo ego non maneo, non se dicat aut existimet manducare Corpus meum, aut bibere Sanguinem meum, non itaque manent in Christo, qui non fant qui f

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funt membra ejus, non autem sunt membra Christi, qui se faciunt membra Meretricis.

Augustinus, Tractat. 26. in Joan. Qui non manet in Christo, & in quo non manet Christus, procul dubio, nec manducat spiritualiter carnem ejus, nec bibit ejus Sanguinem, licet carnaliter & visibiliter premat dentibus facramentum Corporis Christi. Ibid. Hunc itaque cibum & potum societatem vult intelligi Corporis & membrorum suorum; quod est sancta Ecclesia in prædestinatis, & vocatis, & justificatis, & glorificatis, sanctis & fidelibus. ..... Hujus rei facramentum (idem unitatis, Corporis & Sanguinis Christi, alicubi quotidie, alicubi certis intervallis, in Dominica mensa præparatur. Et de mensa Dominica sumitur quibusdam ad vitam, quibusdam ad exitium) res verò ipía cujus est facramentum (viz. unitas cum societate Sanctorum ) omni homini ad vitam, nulli ad exitium quicunque ejus particeps fuerit. ..... Cum enim cibo & potu id appetant homines, ut neque esuriant, néque sitiant, hoc veraciter non præstat, nisi iste cibus, & potus, qui eos à quibus sumitur immortalis, & incorruptibiles facit (id est) societas ipsa Sanctorum, ubi pax erit & unitas plena. Proptereà quippe, ficut etiam ante nos intellexerunt homines Dei, Dominus noster Jesus Christus Corpus & Sanguinem suum in iis rebus commendavit, quæ ad unum aliquid rediguntur ex multis. Namque aliud in unum ex multis granis conficitur; aliud in unum ex multis acinis confluit.

Idem, Tract. 27. in Joan. Hoc ergò torum ad hoc nobis valeat, dilectissimi, ut Carnem Christi, & Sanguinem Christi, non edamus tantum in sacramento, quod & multi mali, sed usque ad spiritus participationem manducemus & bibamus, ut in Domini Corpore

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pore tanquam membra maneamus, ut ejus spiritu ve- non getemur: Et non scandalizemur, etiamsi multi no- non biscum manducent, & bibant temporaliter sacramen- Facia ta, qui habebunt in fine æterna tormenta.

August. in Psalm. 98. Suscepit enim de Terra Ter- cram ram: Quia caro de Terra est, & de carne Maria enim carnem accepit, & quia in carne hic ambulavit & teri p ipsam carnem nobis manducandam ad salutem de corus dit.

Idem, in Psalm. 33. Super hæc verba. Et fereba-quasi in homine quis intelligat? Quis enim portatur in ma nibus suis? Manibus aliorum potest portari homo, non c manibus suis nemo portatur. Quomodo intelligatur iter in ipso David secundum literam non invenimus, in Christo autem invenimus. Ferebatur enim Christus in manibus fuis, quando commendans ipsum Corpus tense suum ait, Hoc est corpus meum. Ferebat enim id Cortem, pus in manibus fuis.

Idem, in Pfal. 98. tom. 8. pag. 452. Anceps factus sum fus in timeo adorare Terram, ne damnet me, qui fecilicis Cælum & Terram. Rursus timeo non adorare scatur bellum Domini mei. Quia Pfalmus dicit mihi Adorate scabellum pedum ejus. Fluctuans me converte Ides ad Christum, quia ipsum quæro hic & invenio quo però v modo sine impietate adoretur scabellum pedum ejus propri Suscepit enim de Terrâ Terram, quia caro de Terrijam est; & de carne Mariæ carnem accepit. Et quia mancta ipså carne hic ambulavit, & ipsam carnem nobis man omnir ducandam ad falutem dedit. Nemo autem illam car non fo nem manducat nisi priùs adoraverit. Inventum el jum el quomodo adoretur scabellum pedum Domini; siosum

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non folum non peccemus adorando, sed peccemus non adorando. Idem, Epist. 118. ad Januarium. Faciat autem unusquisque quod secundum sidem suam piè credit esse faciendum. Neuter enim exhonorat Corpus & Sanguinem Domini, si saluberrimum sacramentum certatim honorare contendunt. Neque enim litigaverunt inter se, aut quisquam eorum se alteri præposuit Zachæus, & ille Centurio, cum alter torum gaudens in domum suam susceptit Dominum; alter dixit, non sum dignus, ut intres sub tectum meum, ambo Salvatorem honoriscantes diverso & quasi contrario modo. ..... Contemptum solum non wult cibus ille, sicut Manna, sastidium. Inde enim & Apostolus indignum dicit acceptum ab iis, qui hoc non discernebant à cæteris cibis veneratione singulanter debità.

Cyrill. Alexandrin. in cap. 6. Joan. Cur itaque successes Judæe? Ad sigurarum demum vocatus veritamem, quando Christus ait; Nisi manducaveritis, &c. Atque majore cum siducia ad mysteriorum compresensionem accedere te oporteret; Caro mea verè est sibus, & Sanguis meus verè est potus. Distinguit rursus inysticam eulogiam à Mannæ largitione, & Caro icis communicationem ab aquis, è Petræ scissuris saturientibus.

Idem, Lib. 4. contra Nestor. cap. 5. Quemadmodum duo verò vivisicum est illud ipsius verbi Corpus, quod sibi esus proprium fecit per veram unionem, quæ & intelligeneriam & sermonem superat, sic nos quoque, qui illius a manctæ Carnis & Sanguinis esus participatione fruimur, nan omnino vivisicamur; cum in nobis maneat verbum, car non solum divino modo, per Spiritum Sanctum; veneriam etiam humano, per sanctam illam carnem presiosumque esus Sanguinem.

Cyrill.

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Cyrill. Alexandrin. in Epist. ad Nest. apud Labbe. tom. thet 3. pag. 404. Incruentum in Ecclessis sacrificium cele misic bramus, accedimus ad mysticas eulogias, & fancti ellatu ficamur participes effecti sanctæ Carnis, & pretiofi crari Sanguinis omnium nostrum Salvatoris Christi, & m P non tanquam communem carnem accipientes, abin mgui Sed tanquam verè proprium illius factum, qui pro ii no nobis filius hominis & factus, & appellatus est. udan

Idem, Hom. de Cana Myst. Si verò Christi Corpus angui est cibus, & Christi Sanguis potus: Atque ita ut infi volunt, homo nudus, quo pacto in vitam æternam, Rem prædicatur iis, qui ad facram mentam accedunt: Quo- pag modo verò bic habitat, & ubique, nec tamen minuitur. mm

Greg. Magn. lib. 4. Dial. cap. 38. Quis enim fide um lium habere dubium possit in ipså immolationis hora inum ad Sacerdotis vocem Cælos aperiri, in illo Jesu Christi ram mysterio Angelorum choros adesse. ant,

Idem, Lib. 4. Dial. Cap. 58. Hac nama, singulariter victima ab æterno interitu animam salvat: Que Nice illam nobis mortem unigeniti per mysterium reparat, ms. equi licet resurgens à mortuis jam non moritur & que i mors illi ultrà non dominabitur, tamen in seipso im-cimus mortaliter & incorruptibiliter vivens, pro nobis ite-im d rum in hoc mysterio sacræ oblationis immolatur. Ejus mini quippe ibi Corpus sumitur, éjus caro in Populi salu-pite & tem partitur: Ejus Sanguis, non jam in manus Influent delium, sed in ora Fidelium funditur.

Remig. Antifiod. de Celebr. Miffa. Quotidie enim co-im e meditur, & bibitur in veritate, & tamen integer vi ipsi vusque & immaculatus manet. Mysterium est, quod mere aliud videtur, aliud intelligitur. Quod videtur, spe alite ciem habet corporalem, quod intelligitur, fructum habet

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Idem

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thet spiritualem. Sed cum mysterium sit, quod aliud missicat si in veritate Corpus Christi est, quare applicat si in veritate Corpus Christi est, quare applicationem aliud est, aliud videtur. Videtur siquidam Panis, & Vinum, sed in veritate Corpus est & mguis. Consulens ergo omnipotens Deus instrmition nostræ qui usum non habemus comedere carnem udam, & sanguinem bibere, facit ut pristina rematant illa duo munera, & sit in veritate Corpus & mguis.

Remig. Antissod. in Psalm. 21. BB. PP. tom. 9 part. pag. 669. Air, Dominicum Corpus esse, non solum in tamen Dominus aperte dixisset, Hoc est corpus num quod pro vobis tradetur, &c. Panis autem & orâ inum à Christiana verttate dicuntur, non quod naturam panis & vini post consecrationem in se retiant, nisi quantum ad speciein, & saporem & odemi. De celebra. Missa.

Niceph. Patriarch. Constant. in Antirr. apud Allat. de lat, ms. Orient. & Occident. l. 3. c. 25. n. 21. Nos enim que imaginem, neque figuram Corporis illius hæc im cimus; sed ipsum Christi Corpus deisicatum. Illius ite im dicentis vox est, nist manducaveritis carnem silius ininis, &c. Hoe enim Discipulis exhibebat. Acalusite & manducate Corpus meum dicens, non imagins nem corporis mei.

Idem, apud Allat. lib. 3. cap. 15. Quemadmodum im ex facra Virgine carnem per Spiritum Sanctum i ipsi substituit; & (si opus sit ex nostris eriam id expuditere) quemadimodum panis & vinum, & aqua napite aliter in Corpus & Sanguinem edentis & bibentis stum usinutantur, neque dicimus aliud Corpus diversum abet

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à priore fieri: Ita & hæc supernaturaliter Invocatione ultu facrum facientis & Sanctis Spiritus adventu in Corpus lextr & Sanguinem Christi transmutantur. Namque hoc petitio Sacerdotis continet: Et non duo intelligimus, Ide sed unum & idem fieri credimus. Sicubi verò Anti-teriu typa dicta funt, non post sanctificationem, sed ante- mani quam confecrantur ita nuncupata funt.

Raban. Maur. in Epist. ad Heribald. apud Nat. Alex. Aft i tom. 16. pag. 583. Quidam nuper de ipso sacramento que e Corporis & Sanguinis Domini non ritè sentientes di-vinus xerunt; hoc ipsum corpus & sanguinem Domini, quod fensil de Maria Virgine natum est, & in quo ipte Dominus rel a passus est in cruce & resurrexit de sepulchro, idem esse quod sumitur de Altari. Cui errori, quantum Ide potuimus ad Egilum Abbatem scribentes de corpore ne, ipso, quid verè credendum sit aperuimus. catur

Idem , Lib. 7. de SS. Ordin. ad Theotmar. apud Nat citur Alex. tom. 16. pag. 584. Quis unquam crederet quoc ait pi Panis in Carnem potuisset converti, vel Vinum in San Spiri guinem, nisi ipse Salvator diceret qui Panem & Vinum creavit, & omnia ex nihilo fecit. Facilit Ide est aliquid ex alio facere, quam omnia ex nihilonus creare.

Bertram. Lib. de Corp. & Sang. Dom. Edit. Pariscund 1686. Quod in Ecclesià ore Fidelium sumitur Corpus & tentis Sanguis Christi; quærit vestræ magnitudinis excellen funt tia in mysterio fiat an in veritate (id est) utrum ali quid fecreti contineat quod oculis folummodo fidei pa Re teat, an fine cujuscumque velatione mysterii, ho Verb aspectus intueatur corporis exterius, quod mentis visu fuæ aspiciat interius ? Ut totum quod agitur in manifesta unun tionis luce clarescat ...... & utrum ipsum Corpus Chri quod de Maria natum est, & passum, & mortuum & se sunt pultum

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ne ultum, quodque resurgens & Calos ascendens ad ous lextram Patris confideat.

oc is, Idem, Num. 9. Ille Panis qui per Sacerdotis mininti-terium Christi corpus conficitur, aliud exterius hute- manis sensibus ostendit, & aliud interius sidelium menibus clamat. Exterius quidem panis, quod ante fuerat, forma prætenditur; color oftenditur, sapor accipitur: ex. Ast interius longe aliud multoque pretiosius, multodi-vinum (id est) Christi corpus ostenditur; quod non and enfibus carnis fed animi fidelis contuitu, vel aspicitur, nus rel accipiur, vel comeditur.

um Idem, Num. 42. Panis qui offertur ex fructibus terore me, cum fit assumptus in Christi corpus dum sanctificatur, transponitur. Sicut & vinum, cum ex vite defluxerit; Divini tamen sanctificatione mysterii, esti-Nat citur sanguis Christi: Non quidem visibiliter sed sicut uod ait præsens Doctor (Isodorus) operante invisibiliter an Spiritu Dei.

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iliu Idem, Num. 49. Ex his omnibus que sunt hactehildnus dicta, monstratum est, quod corpus & sanguis Christi quæ sidelium ore in Ecclesia percipiuntur, figuræ funt secundum speciem visibilem; at verò seari cundum invisibilem substantiam (id est) divini po-15 8 tentiam verbi, verè corpus & sanguis Christi exilen funt.

pa Remig. Remens. in Epist. 1. ad Corinth. Caro quam ho Verbum Dei assumpsit in utero Virginali in unitate visu sur personæ; & Panis qui consecratur in Ecclesia Christi est: Ita iste panis transit in corpus Christi, nec

Idem,

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Idem , in Epist. 2. ad Corinth BB. PP. tom. 5. part. verti 3. Fanis quem frangimus in Altari nonne participatio refib corporis Domini est? Utique primum consecratur, ligio & benedicitur à Sacerdoribus, & Spiritu Sancto, & Fide deinde frangitur, cum jam licet panis videatur, in 1088 veritate corpus Christi est. Ex quo pane quicunque communicant, corpus Christi edunt.

Prof. Fidei Grac. Sac. XII. BB. PP Gracolat. tom. 2. pag. 288. Panis insuper & Vinum à Christianis mysticè consecratum, & quorum in Divinis Mysteriis fi. unt particepes, persuadeor, confiteor & credo revera corpus esse, & sanguinem Jesn Christi utpote per Divinam ejus virtutem intellectualiter & invisibiliter mutata modo superante omnem naturalem cognitionem & quem ipse solus novit.

Prof. Fidei Grac. Missa ad Joan. XIX. Labbe, tom. 11. pag. 1066. Credimus similiter ipsum Panem verè Transubstantiari in Corpus & Vinum in Sanguinem Domini nostri Jesu Christi per sanctissimi Spiritus sur dictum est ) virtutem.

Synod. Constantinop. an. 1639. apud Allat. pag. 1066. Cyrillo cognomento Lucari qui omnem Orientalem Ecclesiam Christi, in impiorum ejus capitum inscriptione cum Calvino sentire calumniose pronunciavit & lation dixit Anathema Cyrillo dogmatizanti, & credenti non listia transmutari Panem propositionis, insuper & Vinum quæ per Sacerdoris benedictionem & Spiritus Sancti ad- nign ventum in verum Corpus & Sanguinem.

Idem, ibidem. ann. 1642. Actis & examinatis Cy- nem rilli Lucaris articulis in quorum 17 negabat Realem mus. Præsentiam, sie decemit. Quapropter & hac capi- Chri tula & interrogationes communi suffragio plene sub- lang vertimus

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T 385 7 vertimus, & ab Aulâ nostra repellimus, tanquam Hæo refibus repleta, & omnino ab Orthodoxá nostrá Resigione aliena. Eumque qui ita conscripsit exortem Fidei nostræ judicamus, &c. Apua Allat. ibidem. pag. n 1088.

# Single Texts out of single Authors.

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Sanctus Andraas Apostolus, in actis conscriptis à Pres-Interis Achaia. Omnipotenti Deo, qui vivus & verus eft, ego omni die facrifico, non thuris fumum, nec aurorum mugientium carnes, nec hircorum sanguim nem: Sed immaculatum Agnum quotidie in Altari fut trucis facrifico, cujus carnes, postquam omnis Populus credentium manducaverit, & ejus sanguinem liberit; Agnus qui sacrificatus est, integer perseve-66, fat & vivus. Apud Surium, 10m. 6. pag. 620.

- io. S. Ignat. Mart. Epist. ad Smyrn. Eucharistias & Ob-& lationes non admittunt, quod non confiteantur Euchaon tistiam, carnem esse Salvatoris nostri Jesu Christi, um quæ pro peccatis nostris passa est, quam Pater sua bead- nignitate fuscitavit.
- S. Justin. Mart. in Apolog. secunda. Non ut commu-Cy- nem Panem, neque ut communem Potum ista sumiem mus. Sed quemadmodum per Verbum Dei, Jesus christus Salvator noster incainatus, & carnem & inh languinem pro salute nostra assumpsit; ad eundem nus modum

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modum eam alimoniam, ex quâ fanguis & caro nos faci stra per mutationem aluntur, cum prece verbi ejus ab ipso profecti benedicta fuerit, Incarnati illius lesu carnem, & sanguinem esse edocti sumus.

Tertullian. de Resurrect. cap. 8. pag. 680. Caro Cor. pore, & Sanguine vescitur ut anima Deo saginetur.

Hippolyt. Portuens. BB. PP. Gracolat. tom. 2. pag. 360. Venite Sacerdotes (fic inducit Christum loquen- guis tem) qui purè mihi facrificium die nocteque obtuli-divir stis; qui pretiosum corpus & sanguinem meum im- sang molastis quotidie.

Autor in illa Verba, Quicunque dixerit Verbum inter & ca Opera Athanas. tom. 1. Hic enim de utroque, carne & utar Spiritu suo locutus est. Et Spiritum à carne discrimi-non navit, ut non solum in eo, quod oculis apparebat naturam quoque invisibilem credentes, disceremus ea, An quæ loqueretur, non carnalia esse, sed spiritualia Ortho Quot enim hominibus corpus ejus suffecisset ad cibum, nis C ut universi mundi alimonia fierit? Sed propterà Ascen-& sar sionis suæ in Cælum mentionem fecit, ut eos à cor-vendi porali intellectu abstraheret; ac deinde carnem suamporis de quâ locutus erat, cibum de superis cælestem, & ferun spiritualem alimoniam, & ab ipso donandam intellinem gerent. Que enim locutus sum vobis, inquit, spiritus aner & vita funt. Quod perinde est, ac si dicerer, corpus neari meum, quod ostenditur, & datur pro mundo, in ci Maria bum dabitur, ut spiritualiter unicuique tribuatur.

Optat. Milevit. Lib. 6. contrà Parmen. Quid est Allite, tare nisi sedes corporis & sanguinis Christi? Quid vo lis di offenderar Christus, cujus illic per certa momenta igura corpus & sanguis habitabant? Hoc tamen immandaei.

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facinus geminatum est, dum fregistis etiam calices?
Christi languinis portitores.

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Greg. Nazianz. in Orat. de Obitu Gorgonia. Ad Altare um fide procumbit, eumque qui supra illud colitur magno cum clamore invocans, statim se liberatam morbo sentit.

Micronym. in cap. 1. ad Ephes. Dupliciter verò sanguis Christi, & caro intelligitur spiritualis illa atque
divina, de quâ ipse dixit, Caro mea verè est cibus &
m-sanguis meus verè est potus, &c. Vel caro & sanguis
qui crucifixus est, qui militis essus divinitas sanguinis
hanc divisionem, & in sanctis ejus divinitas sanguinis
ter & carnis accipitur ut alia sit caro, quæ visura est sami-non queunt possidere.

ea, Anastas. Sinaita, Disputat. inter Orthod. & Gainit. lia Orthod. Num communio Sanctissimi corporis & fanguium, nis Christi, quam offers & participas verè est corpus, en & fanguis filii Dei, vel nudus panis, qualis oftiatim or venditur? vel vicem duntaxat, & figuram gerit coramporis Christi, ut sacrificium hirci, quod Judæi of-& ferunt ? Gainit. Absit ut dicamus sacram communioellinem esse tantum figuram corporis Christi; aut nudum ituspanem; sed ipsum corpus & sanguinem Christi Filii pusacarnati & ex sanctissima Deiparâ semper Virgine ci Maria nati verè accipitur. Orthod. Sic credimus & tonfitemur juxta dictum Christi ad Discipulos in cæna nystica dantis illis vivificum panem accipite & come-Al lite, Hoc est corpus meum. Similiter & calicem dedit vollis dicens, Hic est sanguis meus. Non dixit hoc est enta igura, ceu quid vices gerens corporis & Sanguinis anomei. BB. PP. tom. 6. part. 1. pag. 626.

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Fuvenc. Lib. 4. Discipulos docuit proprium se trades re corpus, Edocuitque suum se divisisse cruorem.

Isidor, Pelusiot. Lib. 1. Epist. 109. Cum Deus & Salvator noster, homo factus Spiritum Sanctum divinam Trinitatem complere tradiderit, atque in sancti Baptismi invocatione, unà cum Patre ac Filio tanquam à peccatis liberans numeretur, & in mystica mensa communem Panem proprium incarnationis ipsius corpus reddat.

Primasius, in Epist. ad Hebr. Aptissimè ergò animadvertendum est, quia divinitas verbi Dei, quæ una est & omnia replet, & tota ubique est; ipsa facit ut non sint plura sacrificia, sed unum, licet à multis offeratur, & sit unum corpus Christi cum illo, quod suscepit in utero Virginis, non multa corpora.

S. Eligius Noviemens. Hom. 8. in die Can. BB. PP. tom. 7. pag. 243. Sicut enim vèrè carnem corporis nostri Christus assumpsit, & verè Homo, qui ex Marià Virgine natus est Jesus, Dei Filius est, non quemadmodum alii homines per gratiam; sed natura Filius ex substantia Patris, ita vera est caro, & verus sanguis ejus, quem ad manducandum & bibendum in mysterio sumimus.

Theophylast: in 6. Joan. Maniseste autem nobis hoc soco de mystica communione corporis sui dicit. Panis (inquit) quem ego dabo, caro mea est, quam ego dabo pro mundi vita.

Alcuin. sive Autor de Divin. Ossic. de Celebrat. Missa. Et ille quidem Panis, & illud Vinum per se irrationabile est; sed erat Sacerdos, ut ille rationabiliter tractatus, & ab omnipotente Deo consecratus, rationabilis siaturale.

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transeundo in corpus Filii sui, nobis id est, ad salutem.

Amalar. de Eccles. Offic. cap. 24. Hic Credimus naturam fimplicem Panis & Vini mixti verti in naturam rationabilem Corporis & Sanguinis Christi.

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Ven. Beda, in Lib. Boët. de Trinit. pag. 950. Sed per Transmutationem sit substantiæ aliquid, ut Panis sit Corpus Christi. Transit enim substantia Panis in Corpus Christi; non forma; sed hæ potius subsistunt in aëre, vel sine substantia.

Isidor. Hispalen. de Ossic. Ecclesiast. lib. 1. cap. 15. Ordo autem Missa & orationum, quibus oblata Deo Sacrificia consecrantur, à Sancto Petro est institutus.

Strab. Raban. Discip. in cap. 11. epist. 2. ad Cor. apud Liran. tom 6. pag. 295. Nos autem incerta relinquentes, quod ex autoritatibus certum est, profitemur; scilicet substantiam Panis & Vini, in substantiam corporis Christi converti. Modum verò conversionis nos ignorare, non erubescimus sateri. Quæ autem remanent de priore substantia accidentia; scilicet calor, sapor, forma, pondus, nec ipsum corpus Christi afficiunt, nec in co fundantur.

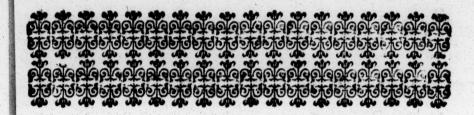
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Courteous Reader, Pray excuse the Omission of than for then, or any other such like Mistakes; we think it not necessary to insert them: This Errata being (thro the Negligence of the Printer) too long already.

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